# THE CHINESE AS THEY ARE

J·R·SAUNDERS

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# The Chinese as They Are

## By J. R. Saunders, Th. D.

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# The Chinese as They Are

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By

J. R. SAUNDERS, Th. D.

*Author of "Men and Methods That Win in the Foreign Field," "The Cross and the Reconstruction of the World," etc.*

*ILLUSTRATED*

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Because of his great love for the world's Saviour and longing desire that the Gospel be preached speedily to all the waiting heathen nations, as shown by his making the largest gift ever made in the Southland for foreign missions by any Baptist brother

*this book*
*is affectionately dedicated to*
*the memory of the late*

*COLONEL JOSEPH NEWTON BROWN*
*Anderson, South Carolina*

(*Deceased January 24th, 1921*)

# Preface

IN the past the West and East have been widely separated, but the time has come when we must walk together. We must know each other, join our civilizations and combine our resources in meeting the world's needs. Before we can do this effectively, we need to understand each other and the forces that have been the basis of our civilization. Travellers and the dwellers in the port towns have written much about China, but these have confused rather than revealed the people as they are. We need to spend many years in actual contact with the people before we can know them. Dr. Arthur H. Smith, whose missionary experience extends over nearly fifty years, answers the question, Who Knows China? thus: "I have met only two classes of people who are able confidently to assert, 'We Do.' They are the newspaper reporters and globe-trotters. As for myself, I am continually discovering a continental area still unexplored" ("New Currents in China").

The world's civilization and destiny depend on our understanding the Oriental situation and meeting it wisely. We have not yet understood the importance of the crisis fast approaching its crucial

stage. I wonder if the Christian forces realize this as the business men do. Thomas W. Lamont, representing thirty-six of the leading banking corporations in the United States and indirectly the leading banks in England, France and Japan, was sent to China to examine the financial situation with a view of organizing the Consortium to finance that country. After six months he returned to New York City and made this statement: "If ever a people deserve our effective friendship these are the ones. In a material way they will repay it a thousandfold. China has untold wealth in her natural resources. It requires only the stabilization of political conditions there in order to develop these resources and make the country perhaps the greatest in the world in actual as well as potential wealth.

"As I went into the interior, rode on horseback through the little villages and then on through the cultivated plains, coming into personal contact with the people at work, tilling the soil with infinite industry, and as I began to see how they had carried on their civilization without let or hindrance through thousands of years, I became thoroughly imbued with the innate strength of this great people."

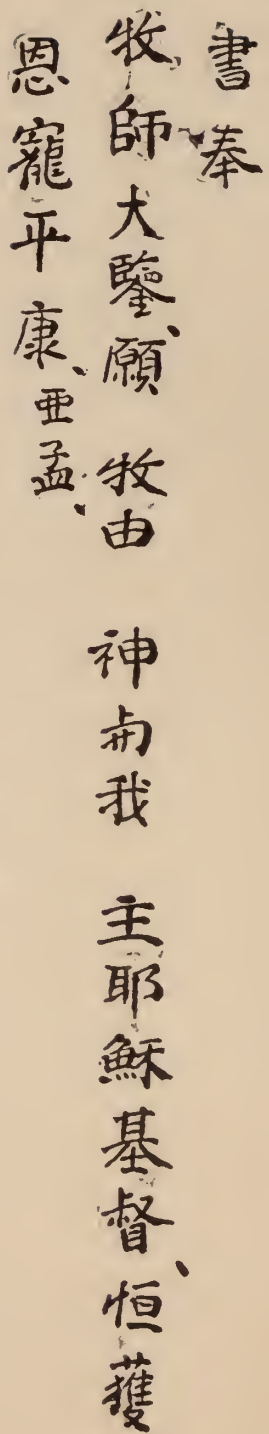
My object in preparing this volume is to enable the Christian forces of the West to know the people as they are and "become thoroughly imbued" with the supreme opportunity and the greatness of

the task now ours. We need to understand this in seeking to reveal Christ, the world's Saviour, to them. Western commerce with its usual attendant social evils and Western civilization without the moral ideals and dynamic force of Christianity ought not to be permitted to mould New China. These forces are likely to hinder rather than to help except as Christianity is given first place in the dawning age. Principal Gandier at the Des Moines North American Student Conference, 1920, spoke these significant words: "Probably the future of the world depends on no one thing so much as this: Will Chinese education in the next generation be dominated by a Prussian or a Christian spirit? I believe the future of humanity depends on the answer to that question, and the churches of Jesus Christ must answer the question."

Our brethren in the Orient struggling for better things need "a brother who will walk in the sunlight and show them the way." If we will do this, they will be a blessing to the world for all future days. I sincerely hope that the Christian forces everywhere will be aware of the situation and will render the necessary effort to meet the conditions for their needs and the glory of the Father.

J. R. S.

*Richmond, Va.*




The Christian greeting that occurs in the letters of all Christians to their fellow-Christians. This means in a rough translation the following: "Earnestly desire that the big pastor, San, obtain constantly from God and my Lord Jesus Christ grace and mercy. Amen."

Every character is a word with distinct meaning, written from right to left and from the top to the bottom. This is regarded by the Chinese as very fine handwriting.

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# I

## THEIR COUNTRY

NOWHERE in all the world and during all time do we find another nation quite like the Chinese. The other great families of nations, that have played so large a part in the world's history, have acted their part and one by one disappeared, but the Chinese remain, ever increasing in numbers and power with a continuous history dating from nearly three thousand years before Christ. During all this history they have successfully resisted all forces without and within, and remain to-day with greater potentialities than ever. To know these unique people and the forces that have held them together as one family is to understand one of the great problems of the human race. They have many lessons for the present age that bear on all lands and peoples.

The Chinese have been the greatest force in the Orient during the last five thousand years. Counting India we have in the Eastern Hemisphere more than half of the human family, and the dominant people in the highest ideals in these lands have ever been the people of China. These ideals —and not the country—have made the people

stand out as one of the greatest civilizations in all history. They are the only people who have wholly absorbed the Jews as far as we can ascertain from authentic history. The sons of Abraham reached China a thousand years ago (much earlier some people think) and settled in Honan Province, close by the early home of the Chinese. These people from across the mountains were amalgamated. Their religion, customs, language disappeared without leaving any lasting impression on the Chinese ideals.

The religious leaders of India had a profound influence on the Chinese in modern days (comparatively), yet the religion of China antedates Buddhism thousands of years and was never destroyed by it, but rather the foreign religions were adapted and made a part of the Chinese. Chinese have given the Japanese their highest ideals.

Bishop Bashford in his book, "China: An Interpretation," says: "Two facts at least are beyond question. The Chinese nation is the largest in numbers of all the nations on the face of the earth, and their civilization is the oldest continuous on the globe. The virility of the race is indisputable. The physical vitality is so great that they have captured industries and trades from the Russians at Vladivostock and along the Trans-Siberian railway, and have led in industries and commerce in competition with the Japanese, Indians, Arabians, Europeans and Americans in every neutral

port in Malaysia. The Chinese people can probably labour more continuously under extremes of heat and cold than any other people on earth."

Yes, these people have played the principal rôle in the Far East for the last five thousand years. In natural resources and man power, they still are the greatest in potential power. They will, no doubt, in the near future take their place in the nations of the world as one of the greatest.

*The origin of the Chinese People.*

Although they are the oldest nation with a continuous history, yet they are not the first to occupy their present country. There are still to be found the aborigines who have never submitted to the Chinese. These aborigines are found in many of the mountains and on the islands. They are a distinct people in customs, appearance, language, and religion. They have no written language, do not worship idols except where they have come in close touch with the Chinese, have strange marriage laws; some are larger and much whiter than the Chinese. They have their own government, peaceful if left alone; otherwise cruel and resentful. They certainly antedate the Chinese people.

As to the origin of the Chinese people Julian Arnold, in his "Commercial Handbook" says: "The origin of the Chinese is a matter of dispute. The fertile lands in the Wei Basin in Southern Shensi Province in West China, are spoken of as the cradle of China, indicating that the Chinese

either came from Central Asia or that the race originated here."

As to their earliest period he has this to say:

"The legendary history of China is believed by the Chinese to extend back to the beginnings of all things. The historical period takes its inception from B. C. 2852, the supposed date of the birth of the first of the Emperors as credited in Chinese history. The Emperor is supposed to have given to the people (1) the marriage ceremony, (2) musical instruments, (3) the ideogram in writing to replace knot notation, (4) the six domestic animals, (5) the mulberry leaf for the feeding of the silkworms, and (6) fish nets.

"The Emperor Shen-nung, B. C. 2700, is reputed to have given to his people the wooden plow and the art of husbandry. At this time China was supposed to extend as far east as Shantung Province and as far south as the Yangtze Valley."

As to her present territory he gives this information:

"Relative position of China,—

"The distance from the coast of China to the coast of California is about equivalent to twice the distance from San Francisco to New York City. The northern latitude of China's territory corresponds with a line running through southern Canada, and the southern latitude with a line transversing southern Mexico. From east to west China's territory extends over a distance similar

to that between the Atlantic and Pacific coasts of the United States.

"Area and Population,—

"Since China has not carried out a proper land survey or census, the area and population of its territory can be given only as estimates, as in the following table (figures for certain other countries are added for purposes of comparison):

| Region | Area (sq. miles) | Population | Density (per sq. mi.) |
|---|---|---|---|
| China proper, exclusive of the Manchurian Provinces | 1,533,000 | 336,271,000 | 219. |
| Manchuria | 364,000 | 14,917,000 | 41. |
| Mongolia | 1,370,000 | 2,500,000 | 2. |
| Chinese Turkestan | 550,000 | 1,200,000 | 2. |
| Tibet | 460,000 | 6,500,000 | 14. |
| Total Chinese Territory | 4,277,000 | 361,388,000 | 84. |

(As to population estimates differ very greatly. We usually think that 450,000,000 is more likely to be the correct number—Author.)

| | | | |
|---|---|---|---|
| South America | 6,850,000 | 35,000,000 | 5. |
| United States, exclusive of dependencies | 3,620,000 | 100,000,000 | 33. |
| Japanese Empire | 260,000 | 70,000,000 | 270. |
| France (continental) | 207,000 | 40,000,000 | 150. |

"China is probably one of the best watered countries on the face of the globe. The Yangtze River, about 3,200 miles long, and the Yellow River, about 2,600 miles, rise in Tibet and flow east across North and Central China, emptying into the Pacific. The West River, about 1,200 miles long, rises in Yunnan Plateau in southeast-

ern China and flows east through South China into the Pacific."

China has all kinds of climate from the frigid winters of the North to the mild winters and long summers of the South, being modified greatly and made a greater blessing by the large and well-regulated annual rainfall (as a rule). This varies from twenty-five inches in the North to seventy or more in the South. Tientsin and Peking are in about the same latitude as San Francisco; Shanghai near that of New Orleans, and Canton to that of Havana, Cuba, yet the temperature in China differs very greatly from that of the corresponding places mentioned in the Western Hemisphere, owing to ocean currents and various other modifying causes. Take Canton for example. This city has the loveliest autumns I have ever seen anywhere in the world with three to four months in the winter needing fire. There is usually a little frost and ice each winter and once in a great while a little snow. Canton is reported to be the coldest city in the world with the same latitude and altitude.

Nature has wonderfully blessed the Middle Kingdom and suited it for a large family. Its productiveness and climatic conditions fit it for one of the greatest nations in the world. Owing to sanitary conditions and the Westerner's failure to adjust himself to existing problems of health, he may not be as strong at first as in his native coun-

try, but this is not due primarily to climate. Most likely to his failure to make the proper adjustment which every country requires of its inhabitants. China unquestionably has one of the best climates in the world though many wrong impressions have come to us in the West.

Again there are many wrong impressions as to the food and the manner of living. They live very differently in the various sections and do not eat the same things. Taking the nation as a whole, more people live on wheat products than rice, yet rice is the staple food in the South as nature provides. Sweet potato, beans of various kinds, water chestnuts, many varieties of greens and vegetables are used extensively. They have many more vegetables than we have in the West. In a recent issue of the London *Times,* as quoted by Bishop Bashford, we have this information: "China has the richest temperate flora in the world. Professor Sorgent, of the Harvard Arboretum, in connection with E. H. Wilson and other botanists, has introduced into the United States some twelve hundred species of trees, plants, and flowers from China. The same has been done for England. Thus the Western world is being enriched by the unusual productiveness of China. Instead of the Chinese being limited to rice alone, they use a far larger variety of vegetables, grains, and tubes than do Europeans and Americans."

The Chinese do not know the boundless resources of their country in natural wealth. Superstition, lack of official protection, money and transportation have prevented these resources being discovered and developed. The mountains are full of coal and iron ore and other minerals, but the people have thought if they dig into the mountains the demons would come out with the dragon and kill the people. These evil spirits would bring bad luck, with sickness and death. This superstition has done much to hinder the mining of these great beds of wealth which God has created for their good and the world's needs. Also the officials have been more concerned about their profits than the protection of the mining interests. The lack of railroads and proper transportation facilities have made it unprofitable to spend much on the mines. These barriers will be removed in New China and she will become one of the wealthiest nations in the world. The dire poverty of the masses will disappear.

"Baron Richthofen pronounced the coal and iron resources of China the greatest of any nation on earth. He estimates the coal area for China at 419,000 square miles, as compared with 310,000 square miles for the United States" (Bashford). It was reported years ago by an expert that there was enough coal in one province, Shansi, to supply the world for a thousand years at the then rate of consumption. A nation's

wealth is fast being determined by the amount of coal and iron deposits.

This great wealth of natural resources will be developed in the near future and do much to make China a new country, yet it is not of this kind of wealth we are most concerned. It is the people, their history, present condition and outlook, possibility as a great nation, being a blessing to each other and the world, that give us the most interest and concern. Indeed they are the marvel of history. Mr. Rounsenvelle Wildman has this to say about the people: "Since the dawn of history China has been a civilized and a religious nation with a written history. She has had a continuous national life, and has never been driven from her Garden of Eden. The Chinese of 3,000 years B. C. are the identical Chinese that greeted us at the opening of the Treaty Ports."

These people in their relation to each other and the outside world, their ability to help solve the world problems and the mutual help the Occident and Orient may render in the dawning of the present complex age we are facing, how we can help them in their struggles to know and appropriate the blessings of advancing civilization which we have in Christ, are the questions most opportune and will have largest place in this volume rather than the country and past records not germane to present problems.

## II

## THEIR LANGUAGE

THE Chinese language is probably the oldest in the world to-day. Mr. Wildman says the Chinese we met at the opening of the Treaty Ports were the identical Chinese of 3,000 years before Christ. This may not be true in every respect, but as to written language is, no doubt, quite true. The characters they use in writing have been modified by different generations, yet the general make-up is the same and the ideas and ideals conveyed must be much the same. The very age of the language and the vast numbers speaking it add great interest to its study. These characters, which look so strange to us, do service for not only the 450,000,000 in China, but are used in Japan and many of the surrounding countries with more or less modification. Originally Japan had no written language. She borrowed her characters from China and has been using these ever since. In recent years the Japanese have an alphabet of forty odd letters, yet in the cultural literature and many of the official documents we see Chinese characters still used. Even with Japan's splendid adaptation of Western life to meet her needs, she has not given up altogether the Chinese characters. Truths written in Chi-

nese characters may reach a third of the human race. This cannot be said of any other language.

There is a distinct difference between the written and spoken language. The written may be understood wherever read. There is also a difference in the written language. We have the classical, the book and newspaper, and the colloquial styles. The classical is the language of the sages, the book and newspaper is that used by the writers of to-day all over China, and the colloquial is used by the common people. It is called the vulgar language by the scholars as the classical scholars in Athens now think of the colloquial Greek. The colloquial has been used mostly by the missionary in his efforts to reach the masses with the gospel.

The scholars are trying to make a modern alphabet to use in place of these characters. At this time the language has no alphabet, only 214 radicals, of which each character is composed of one or more, but there is an effort to produce an alphabet somewhat like we have in the West. The language has no grammar of any consequence. The first Protestant missionary to reach China was Robert Morrison in 1807. He felt he must make a grammar. He did so, but this grammar is not used to-day, and no one since has found it necessary to make another one. The early priests from the West tried, but their efforts as well as Morrison's were not fruitful in learning the language. Missionaries in recent times have tried to

modernize the language by systems of Romanization. These have had local use, but have not appealed to the scholars. The efforts to make a modern alphabet ought to succeed, but it remains to be seen whether the Chinese will give up the old for the new. The tides of Western civilization are sweeping over the country, and may change the language as far as the alphabet is concerned. Commerce and intercourse with the outside world will encourage the making of the modern alphabet.

The Chinese people love these characters with thousands of years of sacred memory. Years ago I was walking with a Chinese scholar. I read a leaf and threw it down by the roadside. He picked it up and said to leave the characters to be walked over would give great offense to his people. He picked up the leaf and tenderly cared for it. These characters are indeed precious by reason of their age and holy memories, and splendid use through their long history.

The language is one of tones and idiom very different from anything in the West. The vocabulary is complex and extensive. The number of words is likely greater than in English. So many words mean the same though used by different classes. We get some idea of the number and make up of the words by their dictionaries and encyclopædias. K'ang Hsi was a literary ruler who lived in the early period of the Manchu Dynasty (1644–1911). His greatest work was the massive concordance and encyclopædia which

contained 44,439 characters. About 200 years before his day (1407) there was completed an encyclopædia of 22,877 volumes. Its table of contents consisted of sixty volumes.

The above refers to the written language, yet in addition to the written characters there are many colloquial words in daily use for which they have no characters to represent these. The written character—a single character—always represents a word, yet many words in the common spoken language have no characters. The missionaries have with the help of the Chinese teachers invented a number of characters for colloquial use in conveying the message of Christianity to the people. A number of books and tracts are written in this colloquial, but these are not popular with the better class.

Characters pronounced alike, but with different tones, have altogether different meanings. This is why the colloquial and the spoken language may differ in different sections, and one section will not understand the language of another section, yet they use the same characters. The Mandarin is spoken by most of the people. This has four tones, yet many speak the Cantonese. It has nine tones, and some think they can find eleven. Perhaps forty or fifty millions speak Hak-ka and this has six tones, and there are many local dialects varying in the number of tones.

If one does not give the right tone, the meaning may be very different from what one expects.

Dr. Martin tells about a man in North China who asked his cook to get eighteen yang mi, a plum-like fruit. The cook returned bringing twelve sheep tails (very bushy and heavy in North China), saying he had walked a long distance and had been able to secure only twelve sheep tails. Sheep tail has the same pronunciation as the plum-like fruit, but a different tone. The missionary failed to get the right tone for the fruit, giving the one for the sheep tail. Another missionary was walking the streets in a Chinese city, and heard the boys making fun of this new arrival. He thought he told them to return to their homes, but he gave the wrong tone, and told them to go to the demons (devil)—a very bad advice for a missionary to give to Chinese boys. Fan kwei may mean return or go to the demons, depending on the tone you give. We must master the tones and give the exact idiom if we are to know the language well, and be a real help to the people. The tones and idiom are both exceedingly important.

Those who would know the people and think with them concerning the real problems of life, must know the language well. No Westerner ought to be satisfied with a poor knowledge of both the written and spoken language. Children learn it more readily than they do English—it is monosyllabic and simple if we follow the exact idiom of the people. A man from the West should not hesitate to go there because of the lan-

guage. Any one with average attainments and a determination to give his talents fully to the task may get a working knowledge of the language. A musical ear and a willingness to learn from others will be a great help, yet the most important thing is ability and willingness to do hard, persistent work on the characters and idiom and a readiness to mix with the people and learn from them. When one has learned their language, one can speak a message to the largest group on earth today. It is well worth our time and best effort. The time spent in learning the language gives an opportunity to learn the people, which after all is more important, and one of the chief reasons we learn the language. A good knowledge of the language and the people places us in a position to think with them and help them in all problems of this life and the life to come.

The task of learning so strange a language is trying with some, yet with others it is very fascinating. I have never enjoyed any study as I did my first years with the Chinese. I am sure my enthusiasm for the task and the newness of the work had something to do with the interest and joy, yet study still has great pleasure for me, and many others. When I reached Canton, China, I found Dr. Graves had been there forty-five years. He was studying Chinese though he must have spoken the language better than the ordinary Chinese and knew well the written language.

## III

## CHARACTERISTICS OF GREATNESS

THE Occident has known but little of the Orient. Each has stood aloof from the other, thinking too often that one is superior to the other. I have known a little about all classes, and the more I know the better I appreciate their real elements of greatness in spite of the weakness and backwardness of their civilization as we consider real greatness in the West. Western nations have enjoyed certain blessings which have not reached them; but wherein we are greater than they, we can trace this directly or indirectly to the Saviour with His enlightening and liberating powers which Christianity brings to the individual and society. These forces have marched westward since the days of Paul, yet China has retained her civilization and many elements of greatness to a surprising degree which those of the West do not understand unless they have intimate relation with the people as a whole.

As mentioned in the Preface, Mr. Thomas J. Lamont was sent to China for the leading bankers of the world. When he returned after six months' stay, he made his report to the world's leading financiers. I wish to quote further from

HON. GOVERNOR MOK OF KWANGTUNG PROVINCE, CHINA. HE GAVE LARGELY TO MISSION WORK AND WITH HIS FELLOW OFFICIALS GAVE VALUABLE LANDS FOR SCHOOLS AND HOSPITALS.

this report: "As to China, I am aware that many people characterize it as a great disorganized, almost chaotic people. No one can spend even the short while I was in China without being deeply impressed with the industry and sobriety of that people, with the idealism of many of their leaders, with the growth of public opinion there, with the profound effort that is steadily being made to establish a central government that will function as well as the local governments function. The present government at Peking, as every one knows, is weak and inefficient. Yet if the American people lend to the Chinese the counsel and aid, material and spiritual (words of one of the world's greatest financial experts) which the Chinese are so longing for and which they look to America to give them, we shall, I am confident, witness in the coming years the development of a great and powerful nation there, a nation of 400,000,000 whose admiration and warm friendship for the United States, if we bestow proper thought and effort upon the matter, will secure for all time to come." His short stay of six months revolutionized his ideas of the people. He went and saw and realized their innate greatness and possibilities.

The true greatness is not in material wealth and militarism as the uncultured soul may think. The moral ideals and nobility of character do much to determine a people's greatness. Judging the Chi-

nese from this standard, they are among the world's greatest. These ideals have been the basis of much of their greatness. Dr. Martin, who spent sixty-six years in close contact with the leaders in that country, said of their ideals, that they had the greatest of any nation except that of the ancient Israel. He speaks of their literature: "They recognize under the name of Shang Ti and Ti'en a Supreme Power, who presides over the destinies of men and dispenses rewards and punishments, but they do not inculcate the worship of that august Being. He is consequently forgotten by the people, and His place usurped by idols. Yet so pure are the moral teachings of these ancient writings that no nation, with one exception (ancient Israel), ever received from antiquity a more precious heritage. While some of the Sacred Books of the Hindus are unfit for translation, in the Chinese Canon there is nothing to offend the most delicate sense of propriety."

These moral ideals from the sages have had much to do with their greatness, yet idolatry and false religion from other lands have done much to weaken the ideals with the masses. This is seen in the superstition and cruelty all too prevalent. However, idolatry has had less influence over the morals of the people than anywhere else in the world. Wedhurst says as to their idol worship: "In every other non-Christian country idolatry has been associated with human sacrifice and the

deification of vice accompanied with licentious rites and orgies; nothing of all this exists in China."

In winning most idolatrous people to Christ, we must wait years for the development of high moral ideals. This is not true in China. Like Paul, in many cases we have great characters with which the work of grace begins its work of development and guidance, conserving all forces for the ideals of our Master. They need to see in Him the fulfillment of their perfect ideals and the power to realize these in the daily life of the people, and then they will unite with the forces of all righteousness and holiness to make themselves and others—all mankind—honour and glorify the Father of us all. Their moral ideals and noble characters explain, in part anyway, why the Chinese make such wonderful Christian leaders in a surprisingly short time.

These moral ideals are not found in all. Also many are not able to make great spiritual leaders. In fact, the masses are not quick to give up the old. They are considerate and careful to weigh the realities of any religion and the relation of these to the common problems of life. This may mean less in numbers, but more in quality in the early efforts in any field, but it means the most in the end when we have perfect truth and power for all needs as in Christ Jesus.

One element of greatness is seen in their ability

to do things. They have invented far more than we realize and given many original ideas to the world. A recent writer in China called our attention to the fact that thirty years ago Kang Yu Wei advocated a League of Nations and claims that he received his idea from Confucius, who lived twenty-five hundred years ago, and is still their greatest teacher. Mr. W. J. Clennell, in an article describing the Chinese contribution to the civilization of the West, says: "The use of printed books, the use of paper money and the negotiable instruments of exchange, the use of glass lenses . . . the use of cotton materials for weaving, the mariner's compass . . . coal as a fuel and gunpowder as an explosive, of firearms and artillery as weapons of war . . . all, with many more, were carried to the West in the wake of the Mongol Conquest, and fructuated and improved in the soil of Europe, adapted somewhat to Western needs. Are they not precisely the material and mechanical scaffolding inside which the whole fabric of our modern Western life is built up?" Comparing the Chinese civilization of the thirteenth century with that of the West, he says, "It is an unhumiliated China with no cause to feel itself inferior to the Western visitor, nor does the Western visitor feel that he is among a people of lower culture; he certainly calls them 'idolaters,' but in all arts of war and of peace, he seems to acknowledge them, at least, his equal. He is

somewhat overwhelmed by the sense of the splendour and immensity of their world."

Since that day the Reformation and the advance of Christianity in the West have changed our civilization, but the Chinese have remained much the same with a larger emphasis upon peace at home and elsewhere. When the dynamic of noble ideals of service which we have in Christ Jesus permeates their life and civilization, then they will become one of the greatest factors in the whole world for the very best civilization. They will be our brothers for world peace and reconstruction on the basis of unselfish brotherhood. They will even add their conservatism to the forces of righteousness and good-will which the whole of Europe and the other parts of the world so much need at this time.

Their persistent plodding and self-control in meeting the trials of life are a marvel even to the Christian who has the patience and forbearance of the Master. "New Life Currents in China says": "I accompanied a missionary doctor to the clinic in one of the Red Cross Refuges. She could treat only a small fraction of the many who flocked to her improvised bamboo hut, and it wrung my heart to see how patiently the rest turned away. They showed that spirit in all their trouble and losses. I wonder if in all the world there can be found another people as patient and uncomplaining as the Chinese."

Julian Arnold, in his "Commercial Handbook of China," has this to say: "The Chinese people have the capacity for organization, for representative government, for modern industrial and commercial development. They need the constructive sympathy of the West. A country with a civilization as old as China's, with the culture of the centuries filtered down through the masses, with the peace-loving, industrious propensities of the people, and with the mental and physical qualities of its sons and daughters, commands our deepest respect and our genuine sympathy in its struggles now to bring itself in line with modern civilization. The people can work out their own salvation if they are given time and assistance. It is well to remember that China has not in all its history repudiated any of its foreign obligations and that damages to foreign interests in China have been indemnified in full by the Chinese."

These people whom Mr. Arnold, Commercial Attaché to the United States Government in Peking, describes so admirably and understands their possibility as a world benefit, are just the people the world needs for the present crisis. When once won to Christ, they will do much to make the kingdom of this world that of Christ's. The Yellow Peril is a potential danger, yet if we go to them in the spirit of the Saviour, we will be brothers for the world's salvation.

Chinese students in the leading educational institutions in the United States from the Pui Ching Academy, Canton, South China.

## IV

## THE CHINESE AND FOREIGNERS

FOREIGNERS have much to overcome in China before they can remove the bad effects of the early traders. The first to reach the Orient from the Occident were traders who went there to exploit the country—get gain, and were willing to use almost any method to obtain their selfish aims. For every dollar they put in their enterprise in that country they expected many in return. Though they came from Christian countries in name, they never manifested the slightest indication of the spirit of Christ. Mr. Wildman tells about these early traders: "In 1516 Rafael Prestello (Portuguese) landed in the mouth of the Canton River. He returned to Malacca and reported on the favourable trade opportunities. This led to the dispatch of Perez de Andrade for Canton with a squadron of eight vessels. The behaviour of himself and his nationals was such that the newcomers were rightly styled 'foreign devils'—a term of opprobrium that is still applied to all foreigners. They rifled the tombs (the worst possible offense), invaded the temples, robbed and pirated, and acted upon the same lines as did Cortez in Mexico and Pizarro in Peru; but unfortunately for them they soon found that they were dealing with a race that knew how to treat 'Tartars,' and the pirate An-

dres was arrested and beheaded at Peking by the order of the Emperor Chiaching.

"Four hundred years of commerce and intercourse with European nations has not been sufficient to correct the impression of foreigners that was obtained from these early Portuguese 'Navigators.' . . . These Christian pirates virtually closed the door in China, and it has taken centuries with an expense of millions of treasure and thousands of lives to force it open even so little."

The Chinese also learned about the Christians of the West by the way they were treated by the Spanish in the Philippine Islands. Wildman again: "For no other reason save the Spanish feared that too many Chinese were settling in their islands, they ordered a massacre of the unoffending settlers, and slaughtered over twenty thousand of them at one time."

From these early days until the present other nations have not dealt with the Chinese as their equals. They have forced by the sword many treaty rights which the Chinese did not wish to give and sometimes not fair to them. The nations of the West and Japan have forced territorial claims and spheres of influence wholly out of keeping with a brother nation. So late as twenty-five years ago there was a strong move by these nations to partition China's territory. Russia and Japan laid claims to certain lands in the North, Germany and England territory in Shantung, and England made further claims in the

Imperial grounds in Peking. Until 1900 no foreigners were permitted to enter but now the grounds are open to everyone interested in Chinese history.

South, and France took Tong Kin. In addition to actual territory much of the whole nation was laid off into spheres of influence with trading and mineral rights. All these greatly endangered the nation's independence.

There were trivial troubles or offenses these foreign nations used to base their claims, but these were mere excuses for grabbing a weak nation's territory because this nation sought to live in peace to itself and the world. It is easy to see how China commenced to suspect every man from the West as her enemy with sinister motives. In many cases she was right.

The Chinese did not naturally hate foreigners. Possibly the first to reach China from the West in good large numbers were the Nestorians, who came with a message concerning the true God. Many accepted their message even among the official and educated class. These early missionaries did not have a full Gospel, hence could not conquer the native religions—finally disappeared altogether. The next were the Jews and the Catholics. The Catholics were received most kindly by all classes. Many were made converts. It looked for a while the nation would become Catholic. Soon questions arose bearing on the relation of the convert to his government, duties to the Emperor and to the Holy See at Rome. These questions could not be decided by the local priests and congregations. Many of these intricate questions must be referred to the Pope. The

rulers of China soon saw that such a policy as the "Holy Catholic Church" was fostering in that country would mean disloyalty with the converts to the throne in China. Persecution followed and many of the converts and friends of the new religion were killed. The priests were either martyred or had to leave the country. The breach between the East and the West ought to have been healed by Christianity, but it was not, rather widened. The Jews, as mentioned, were absorbed by the Chinese.

Wherever the foreigner has gone to China and treated the people with kindness and brotherly love, they have been treated thus by the Chinese. There have been exceptions due to misunderstandings and previous erroneous ideas which had their origin in many cases in the results of bad dealing on the part of traders and others from the West who have counted the Chinese unworthy of real equality. Those who will manifest the spirit of Christ, as all His disciples should, will be received graciously whenever understood, and do much to heal the wounds of the early contact of the East with the West.

Marco Polo reached China in an early day and manifested a different spirit from any others. He came as their friend and was anxious to know and serve the Chinese. He represents the noble class from the West who go there and treat them as brothers. The "Commercial Handbook of China" gives these words about him: "Marco

Polo, the Venetian traveller, gave to the world a vivid picture of this wondrous land, in many respects with a civilization in advance of Europe at that time." Marco Polo brought to the Chinese knowledge of Western art and life, adjusted himself to their conditions, was ready to help them any way he could. They received him most kindly and trusted him as their friend. Kublai Khan, the ruler of that day, chose him as his special inspector of the various provinces; no greater position of trust could have been given him. He did his work faithfully. He was also given one of the most important cities to rule. He was ever the people's friend, and has ever since been appreciated by them. He went over the most dangerous sections in his day and was treated with respect everywhere, and is most fondly remembered by the Chinese even to-day. There is an idol worshipped in one of the leading temples in Canton in honour of this man. Also close to Canton there is a temple named in his honour. He lives on in the memory and lives of the Chinese.

If this were true of Marco Polo, who did not seek to show more than a brother's kindness to an appreciative people, how much more will it be true if we go in the spirit of our Lord and Master and reveal His unselfish life of service. Wherever the missionary is able to reveal this spirit and have a part in the common problems of life, such things as the Chinese can see and understand, he has been appreciated very greatly. I could mention hun-

dreds of examples, yet I shall give only one as typical of many.

Foreigners from all lands are in Canton. It is the first place where the missionary of the West reached that country. Many live there now. More and more the masses are beginning to realize the importance of the place of the missionary in their nation's life. One missionary was asked to serve with the Chinese in meeting the common problems that come to a certain section of that great city. He did this by their request. It did not take much of his time. Municipal problems and questions of sanitation, education, gambling, parks, public roads and streets, etc., were handled by the missionary and the Chinese. This was nothing more than any missionary ought to do if occasion comes, yet for this help, the officials of all classes and many of the men concerned about the welfare of the people were anxious to show their gratitude for his aid. The Civil and Military Governors, the Secretary of Foreign Affairs, and a number of the lower officials sent or gave words of appreciation. The head police of China's greatest city gave him and his wife a great reception in token of his appreciation of this missionary's labours. Such incidents as this are occurring in many parts of China wherever the missionary is able to manifest the spirit of Jesus Christ in meeting the tangible needs of the people.

Christianity holds the key to all hearts and can yet remove the chasm between the East and the

West, which bad dealings on the part of the West in the past have created, but we must reveal Christ, live Him and follow His example in meeting all the needs. If we will, there will be no "foreign devils" or "native wretches"; we will be brothers with common needs and sympathetic hearts for each other.

The first American minister, who sought to replace force with fair play in dealing with the Chinese, was the Honourable Anson Burlingame, 1861–1867. He sought to change the action of his fellow-ministers from various nations from force to honourable persuasion. He so impressed the Chinese with this spirit, that at the suggestion of Sir Robert Hart (an English friend with great love for the Chinese), the Emperor wanted to make Mr. Burlingame Ambassador-General to represent China in dealing with all foreign nations. The suggestion was accepted. The Emperor wrote: "The envoy, Anson Burlingame, manages affairs in a friendly and peaceful manner, and is acquainted with general relations between this and other countries. Let him, therefore, now be sent to all the treaty powers as the Minister Plenipotentiary empowered to attend to every question arising between China and these countries. This is from the Emperor" ("China: An Interpretation," pp. 422–424).

This example from a statesman and one also from a missionary show how the Chinese appreciate kindness in any phase of life.

## V

## THE CHINESE AND BUSINESS

THE business world is just beginning to understand the potential power of China's natural resources. A number of great business enterprises in the West are sending their men to China to report on conditions. These findings are bringing much valuable information. I noticed this recently in the Chicago *Tribune:* "China is on the point of a tremendous development. What Japan has accomplished in the last twenty years (this indeed has been great—Author) in all probability will be duplicated in China in the next ten years. China needs, at least, thirty thousand miles of new railroads. She is building new cotton mills so fast that the president of the Saco-Lowell Company (Massachusetts), builders of cotton mill machinery, recently said that his factory could operate for ten years solely on orders he has on his books from China. China's present 7,000 miles of railroad, although in the hands of politicians and inefficiently managed, are tremendously prosperous. The entire world is knocking at China's doors for her native

Chong Lip Sz, banker, business man, and friend to the missionary.

Wong Kok Shun, a banker who has contributed about $50,000 to Christian work during the last five years.

products of vegetable oils, wood oils, tea, raw silk, raw cotton, and many minerals."

(The facts outlined in this article are in the archives of the State Department at Washington.)

Although her mineral wealth is the greatest probably of any nation in the world, yet these beds of wealth are still comparatively untouched. Her wealth in other lines is wonderful. Take the soya (or soy) bean and other bean products. Our purchase of these products ten years ago amounted to a few thousand dollars annually. The last report, as given in the "Commercial Handbook of China," two years ago, gives the amount $86,806,174. No doubt last year it reached $100,000,000. Mr. Arnold thinks this business with our country will increase from year to year.

We need each other's products. We will use more and more as we understand the value of each. Years ago a flouring mill sent a man to China to sell her products. The Chinese would not buy at first. He gave them samples. They tested these and found them to be better than their own. In a little while the mill in California had to run night and day to meet the orders from China. I know a man in Shanghai who is doing a large business in exporting Chinese cotton to the United States. A tobacco man in Virginia told me the other day that several cars of Chinese tobacco had just reached Richmond to use for spe-

cial blending. America has none just like this. We are sending China tin milks, butter (China never had these), Standard Oil products, cigarettes, electrical goods, machinery of all kinds, cotton and cotton goods, etc. The Pacific is destined to be the world's greatest mart of trade, and China will give and receive as one, if not the greatest, factor.

We are well situated to have a large part in this mart. We need to go there and deal fairly and honourably with the Chinese. Our goods stand high in the Chinese markets because of their real worth. Worth and prices will determine our success if we have the right kind of business men. We need to know the people, their language and customs if we are to obtain the greatest results. The German business man taught the world a lesson. He learned the language and put himself on an equality with the Chinese. He was not after standing, but business and the interest of his country. He chose the best methods to obtain results. The Chinese greatly appreciated his attitude. The ruling class, with the pressure of the Allies, caused China to side with the Allies, yet the masses of the Chinese remained friendly. No doubt the attitude of the business men from Germany brought this about. Our manner of contact with the people will help business as well as the kind and price of goods.

World business men tell us that the Chinese

business man is among the most honest and honourable. He is keen and capable, but usually fair and trustworthy. This refers to the leading business man. He is equal to any and superior to most as a business man. This is shown in contact with other nations in the neutral ports and in her own and other ports. "It is said that ninety per cent. of the business at Manila (Philippine Islands) is in the hands of the Chinese; it is on them that the economic importance of the east coast of Sumatra and Java depend, while many of the richest plantations in Malay peninsula are owned by multi-millionaire Chinese" ("New Life Currents in China"). It is estimated that seventy-five per cent. of the business in Hongkong (an English Colony) is done by the Chinese. Many of the largest business firms in Shanghai, where all nations trade, are owned and conducted by the Chinese.

A certain writer says this about Chinese business men: "Surely a people capable of such economics and such self-denial, a people who are not afraid of beginning at the bottom of any business, who often work their way to the top, a people whose traders frequently manufacture their goods in the intervals of barter, will drive even the Jew out of business in any land on earth." The Chinese business man rises early and works late, is satisfied with small profits and safe investment, is a keen trader, yet never manifests anxiety to sell

his goods. He talks prices, starting very high (especially in the treaty ports in dealing with newcomers) with the expectation of coming down. However, the first-class merchant has one price. If not, he reduces but little. The great business houses in Canton, Hongkong, and Shanghai have only one price, and will not vary for any one. Such houses are growing in favour with the masses. They have a reasonable profit, give good service, and expect as fair play as they give.

A number of these modern business houses are conducted on Christian principles. Many of the managers are Christians. One of the largest companies in Canton—Sincere Company—three years ago offered to engage a religious worker and pay him a big salary to look after the religious life of the many employees. This shows the spirit of a number of the leading business houses in China. We hope under the good hand of our God to have the hearty support of modern business in China. This means much for the kingdom of God. These business men are making fine laymen who are giving liberally to the Lord's work. A banker and large business man in Hongkong, Wong Kok Shun, has given in the last five years, as best I can ascertain, about fifty thousand dollars to the Lord's work. He made one gift worth twenty thousand dollars to a school. Another ten thousand dollars was given to his church for the build-

ing fund. The attitude of modern business with the great laymen developing means much for the kingdom of God. To these laymen we can confidently look to have a large part in financing the onward conquering army that must bear the glorious news of redemption for all peoples. This is as we have long desired and are now hopefully realizing.

The Chinese business man loves money, but there is something worth more than money to these people. Business honour is guarded with great care. Even in dealing with the coolies and common day labourers, we find that these put great stress on the rules of the game and the question of custom and honour in the business world. One of the finest examples of this is seen in the bonfire made by the Chinese government two years ago in Shanghai out of the outlawed opium held in the godowns of foreign merchants. These merchants with the Chinese coöperating business men had accumulated a large supply of opium from India while it was lawful to deal in the drug. The Chinese government had put the poison under ban, and wanted to stop its sale in that country. To meet the question of honour, the government bought the opium from these business houses and burnt it in a great bonfire on the riverside opposite the city of Shanghai in the presence of many witnesses. This bonfire cost the Chinese government about $25,000,000, but it manifested to the world

the moral stamina of the government and the honour also.

One needs to understand the immensity of the wealth involved in the opium business to realize the victory of the government. "The British Commissioner of Customs reports that during the years from 1900 to 1916 China must have spent $1,200,000,000 on imported opium. The amount of money squandered on the native drug cannot be estimated" ("New Life Currents in China").

China won a great moral victory in outlawing opium, yet the battle for freedom of her people from foreign opium and kindred evils is not fought to a finish. The evil forces of the West, coöperating with those in the Orient, are uniting to satisfy the demands of men who look on the human family as an occasion to get wealth rather than an opportunity to make noble men. Japan through her treaty ports is pouring morphia into China. There is an army of men pumping morphia into the arms of millions in China. Much of this morphia had its origin in the United States—sold to Japan, modified some and then handed over to China. The United States and England are furnishing an army of splendidly trained young business men with ships and ships of cigarettes. These business men are organizing a great force of Chinese young men to sell cigarettes and other forms of American and English tobaccos in China. Then the whiskeys of the

West—outlawed in our country—are reaching the Chinese people. Efforts are being made to transfer the outlawed cursed stuff of this country to China.

These worst forms of our civilizations ought not to be the business of our people in that land. China needs her young manhood for the nation's weal, and we ought to help prepare these rather than to weaken them through evil drugs and baneful habits. The good citizens and lawmakers of our country must coöperate with the friends of China in their own country with these here and prevent these undesirable results.

## VI

## THE CHINESE AND MUSIC

A CERTAIN writer giving account of Chinese music says that he is reminded of the man writing about snakes in Iceland who commenced by saying that there are no snakes in Iceland. There is no Chinese music in China of the original kind. The Chinese people have been musical from the early dawn of history. The Peking *Leader,* February, 1919, gives some interesting facts about early Chinese music. The more salient points are these: "Music existed in China as early as the reign of Fu-hsi (2852 B. C.) and Shen-nung (2747 B. C.), that of the former being called fulai and that of the latter fu-chih. It was not, however, until the reign of Huang-ti (2679 B. C.) that the foundation was laid by constructing a musical scale of twelve notes, six 'masculine' to imitate the notes of the male phœnix, and six 'feminine' to imitate those of the female. This was done by the court musician, Lun, who took the bamboo from the valley of Hsai-chi and made pipes of different length and with them produced the musical notes of that mys-

Mrs. Saunders' most talented pupil in music in China or America.

The blind organist; for years in one of the best churches near Canton.

tic bird. Since that time the Chinese musical scale has always contained twelve notes, although the vulgar (common) music seldom uses all of them." The writer goes on to say that the scale was modified by successive Emperors until they had as many as 360 notes—practically one for each day of the year,—different Emperors seeking to excel in musical development.

It is interesting to note that the further we go back the more general and the more perfect must have been their music. Many of the early sages were musical and fostered this art among the people. Confucius was a noted performer on the lute, and "like George Herbert, consoled himself in his last hours with its strains." In a recent issue of the *Chinese Recorder* Mr. C. S. Champness gives a most illuminating article about Chinese music. Hear him: "The real Chinese national music of ancient days is both extinct and unknown. The music at present amongst the Chinese people and practiced by them has come to China from the region of Central Asia known to the Greeks by the name of Bactria. It is an importation which fulfilled a long-felt loss and need. The Chinese were without music, and they gladly welcomed the foreign article."

In the early history of China there are many stories abounding in musical reference. However, several hundred years after the life of Confucius there arose an Emperor, Chin Shih, who

wanted the people to think of him and not the ancient, hence he destroyed all the books of the sages, and music went with his "ruthless hand of hate." After his reign the old men were able to reproduce from memory the Classics—and likely hidden copies were found, but the music of the ancient was never restored—entirely forgotten. What a loss to the Chinese and the world!

The non-Christian Chinese may sing or play, but no congregational singing is permitted even in their temples. They have string bands, but their instruments give us no idea of music—the only element of real music is that of time. They usually keep time. The bands used in the funerals and festivals give us no idea of music. This is all the more lamentable because the people were once great musicians and still have the power to be such. Mr. Champness says: "It is not at all correct to speak of the Chinese as being a race that is not musical. The Chinese have all the *capacity* required for being producers of good music, but they have hitherto lacked *inspiration*. The sad fact remains that the Chinese do not at present show any signs of wanting to become good musicians." He gives the following suggestions: "It is exceedingly likely that we can find traces of the old music of China in the present-day music of Japan (this is very beautiful—Author). The Japanese in reality are not an inventive race; all that is truly great in Japanese art has been derived

from China, and is a development of Chinese ideas. In all probability, therefore, the strains of the Japanese zither were derived from the Chinese music of ancient form."

"They lack inspiration," and this comes alone from the love of God. In the early days they had some knowledge of the true God, and thought of Him as a personal being who cared for them. This may explain the inspiration that gave music and joy to their homes which have disappeared for many centuries. Christianity is restoring the ancient love for music. As soon as they become Christians they commence to sing. This may not be harmonious music, but they sing with the spirit and a joy to themselves that is indeed gratifying. Many of these Christians develop gradually into good musicians. It is a delight to enter a church, well organized with trained voices, and hear hundreds sing the praises of "the Lamb that was slain," who brings to them a love of music and praise most encouraging.

Mrs. Saunders taught music in the United States and in China. She says that she never had a student in the United States who could learn as fast as a girl she had in China. Many Christians and others are becoming fine musicians, equal to any people in the world with no more opportunity than they have had. I know a young man whose parents were won from heathenism about twelve years ago. This boy became a disciple of our Sa-

viour. He studied music in China and came to this country eighteen months ago and entered one of our leading colleges. He is a member of the Glee Club in this college and is a leader in music with the young people. There is no question that the Chinese have all the capacity necessary to become great musicians, but Christianity must give the inspiration. Without this inspiration they will never have the full blessings of music. This reveals the great need of Christianity in that country. If we but think of what our country would be without the joy of song, we can realize what a blessing Christianity will be to them. Every joy that comes to us and our homes through cultured song is an argument to give the blessings of Christ to the Chinese. The Saviour whose coming to this earth was joyfully announced with the heavenly host of praise stands ready to give them the inspiration of music and love and ideals which they wait in darkness and gloom to receive and enjoy. Then they will sing His praises forever.

We may hold a service in that country lasting an hour. There will be the usual song service. After the regular services are over the Christians will often say: "We must not stop so soon, let's sing. We want to sing the old songs and learn some new ones." This will go on for another hour. They seem never to tire of singing and praising our God. In travelling far into the interior, crossing mountains and valleys, we are

made to rejoice to hear a man break forth in divine music. We know that this person is a follower of the Master. I was travelling in a section infested with robbers. I had to engage a boat. A man came running to me saying he would take me down the river. I was afraid he belonged to the robbers, and they had sent him to get me on their boat. They often did this. We started down the river. I told him to rush the little boat and outrun a number of boats coming behind us. He commenced rowing with all his might and began singing "There's a Land that is Fairer Than Day." I said to him, "How about this?" "Oh, I am a Christian." I knew we were one in Christ and all would be well as far as he could help. He outran the robbers and landed me safely in the city. Soon the robbers came and asked about me. He told them that I was secure in the city. The joy of his song in the midst of perils of robbers was a delight to me I shall never cease to remember.

The millions in China will sing His praise all over the land. What a volume of song will rise to our Father from their liberated hearts as the glad tidings reach them.

## VII

## THE CHINESE AND LABOUR

COMMON labour is dishonourable in China, though a large per cent. of the people are engaged in the daily task of toil. The educated man takes first rank. The officials are supposed to come from this class. The rank of the official is determined by his education. This has been true in theory for thousands of years. The agriculturist stands high in rank because he produces the necessities of life. The agriculturist is not supposed to be a common labourer. The merchants do not stand so high as the producer. The soldier has a low rating because he lives on the labour of others. The idea that he exists to defend his country and protect all classes is not emphasized because it has not been true with the average soldier. All classes look forward to the happy day when they can rise above labour and be a gentleman of leisure. But few can do this, yet many are striving for this desired goal.

Probably a larger per cent. of the people in China depend on common labour for their liveli-

A Chinese farmer and his mother. The man won his wife to Christ and then his mother, who was 75 years old.

hood than any other people in the world. In the United States over twenty-five per cent. of the people live in cities with a population of over 25,000, but in China it is estimated that ninety-five per cent. of the people live in towns and villages with less than 20,000. Fourteen per cent. here are devoted to producing, yet in that country there must be at least eighty per cent. The hardships of toil, the pressure of the burdens of the ever-tugging loads that must be borne by man or woman are enough to make the masses dread labour. In going to the markets we can often see women with little girls carrying sacks of rice or wheat weighing from one to two hundred pounds. These burdens must be borne across streams and rugged mountains. They must rise early and work late. The women and girls will go to the fields and plow and fertilize the farms and look after the stock on the mountains where the tigers may come and devour them. The more menial labour, as a rule, is done by the women.

All kinds of labour is dishonourable, yet not equally so. The producer and the manager of farms have a higher standing than certain other kinds. The chair bearer, who must carry others with the grating poles on his back, is among the lowest. If one lives a worthless life, one goes to the lower regions and may be sent back to this world in a future generation as a chair bearer—the curse of fate determines this. No greater

punishment can be meted out to the wasted life than to be forced to do the worst kind of menial labour.

The labour is all on a very small scale. The average family in that country must make the living for the family out of three acres of land. The farmer must produce for his family and others on this farm. The methods of farming are crude, yet suited to the intensive farming. The Chinese produce more than any people in the world according to the acre except the scientific farmer of Germany. The people oppose modern methods because these would make idle labourers. Men are hunting work, not work men. Years ago a reaper was brought to South China and used on the grain fields. The old men—wise acres—looked on, yet said this will never do. It will keep so many men from using the little hand scythe. The reaper was discarded.

This situation need not exist. A land with more natural resources than any country in the world need not be the poorest and force the masses of the people to look to farming. The people can become a producing nation and develop their natural resources, then the land will blossom like a garden and the barren mountains will turn out wealth for the people of that country and the world. Poverty will be replaced with plenty, menial labour with honourable trade and productiveness in the mines and in the factories.

What does Christianity have to do with the questions of labour? Much every way. We can show that labour is not dishonourable. The Chinese are greatly surprised by seeing the missionary work in the yard and take part in the games. This would be a disgrace to the old Chinese scholar. The Y. M. C. A. and the Y. W. C. A. and the mission schools are doing much to remove this curse and reveal to the youths of China the blessing of exercise and labour. This will mean a new and better generation in the future. The Chinese are very fond of games and play well when they are liberated from binding customs.

One of the best ways to help the masses is the industrial school where the poor boys can make their way and all can learn to produce more and help develop the resources of the country. The opening of the mines, the development of an adequate railway, the manufacture of commodities for their own use as well as the outside world, the sense of honour given to toil will solve Chinese economic problems. Applied Christianity to the daily problems will make these blessings possible. Industrial work will help greatly in producing self-supporting churches and remove the burden of having to carry the work of Christianity too long with foreign funds.

Industrial education will help in a practical way, yet do even more: it will reveal to the Chinese that Christianity is not a mere theory of life

—it is a solver of the common problems of daily toil. This will remove the fear that we are dealing in fanciful theories. The Chinese are burdened with too many of these already.

Industrial training will not solve all her problems, but will have a wholesome part in making New China freed from the undue burdens of poverty and superstition and ignorance of the true essentials of highest service which Christianity holds for all peoples. The eternal realities of Christianity adjusted and applied to the various problems of existence is the one and only hope of making all resources combine to meet the whole needs of the body and soul.

## VIII

## THE CHINESE AND GOVERNMENT

THE Chinese have had the best organized government of any of the ancient nations. Their government was well organized before the nations of the West existed. There is no evidence that they borrowed anything from the outside nations in their early day. They were independent and satisfied. Herbert H. Gowen says: "Whether the Chinese were seated in their later homes from time immemorial, as their own historians assume, or whether they arrived from abroad, as some foreign scholars pretended, cannot be proven to the satisfaction of historical critics. Anthropological arguments seem to contradict the idea of any connection with Babylonians, Egyptians, Assyrians, or Indians." These people have been able to preserve their government and rise from failure to renewal as no other people in history.

They have not always had smooth sailing. Many bad officials have had control, yet there have been some very fine men and women who have ruled the millions of this land. The rulers of an-

cient time are still honoured and regarded as worthy of imitation. As early as 2300 B. C., the famous Yao was greatly loved by the people. He showed first concern for the welfare of the people by refusing to place his unworthy son on the throne, and chose an obscure person, but one with noble character—character given precedence over blood relation. Where do we find any other ancient ruler doing this in the other nations? "It is said that Tsze Ch'an ruled his Duchy so well from 584 to 571 B. C. that 'the doors were not locked at night and lost articles were not picked up from the highways'" (Gowen). Such rulers have done much to perpetuate the high ideals of the country, and preserve the nation through the changing ages.

One who gives oneself unselfishly to the good of the people has received the praise of the masses. Many have not done this, yet those who have are honoured still and live in the memory of the people. About the year 400 B. C. Chu Yuan grieved greatly because the government was in the hands of bad men. The world had no joy for him while his country was in the hands of wicked and selfish rulers. He had this conversation with a fisherman: "'All the world,' he said, 'is foul, but I am clean.' The 'true sage,' retorted the fisherman, 'does not quarrel with his environment. If the world is foul, why not leap into it and make it clean?' but he clasped a stone and leaped into the

river" (Gowen). In memory of this man giving his life to reform his government is held to this very day one of China's great festivals, The Dragon Boat Festival. This custom is still seen in the Chinese and Japanese giving their lives voluntarily to reform their governments.

The idea of family government has dominated China from the early times to the present. The rulers are to have a fatherly care over the people. The masses look to the officials for protection. The common people have a perfect right often exercised of appealing to the rulers. The wise ruler is very slow to fail the appeals of the masses. The President of China last year refused to consider the Shantung settlement with Japan because the people had rejected the Treaty as forced on China by the Allies and Japan. The young students all over the nation rose in indignation, and the President dared not fail to heed their voice.

Democracy in local affairs and a large voice in the national affairs have characterized much of Chinese history of government. The struggle between the local democracy and national power has gone on through her history and is indeed a most serious problem just now. The local governments function, but the national is weak and cannot force unity of action for the common good. Many of the old rejected Manchu officials strengthened by military powers are pleading and intriguing with the monarchical forces to restore

the old order, yet the people are fighting for democracy, especially the young men who have gone abroad and know the blessings of "government by the people and for the people." The military party is not dead and is making great headway in certain provinces. This party may have the help of outside finance and influence, yet the general trend of political life is hopeful. No one can tell the final outcome of so great a mass of untried people in national democracy, yet we see much to give us hope that the stalwart young men with real patriotism will bring on the new day for which many long and labour to see realized. The nation needs above everything else unselfish, worthy leaders and the masses will be glad to follow. Such leaders are growing, but too slow to suit most of the friends of the country. The Chinese are admirably fitted for democratic government when once enlightened and given an active part in the problems of both local and national government.

Here and there throughout China we find cities with splendid government and democratic ideals working well in all local affairs. From the city the province will be reached and then the nation. Outside nations ought not to force the Chinese into any kind of government. They must solve their problems of government. We can help by example and encouragement, yet leave the problems of government entirely in their own hands.

They are sending picked men to other nations to study all questions of government. These will take with them to their own country the ideals of the various nations, and these different ideals may be blended and modified to suit local conditions, producing a model government with the good of various governments. China has made greater changes in the last ten years than any nation in history with less bloodshed. The new order is not made stable, but wonderful progress has been made with less destruction of life and property than any nation in the West has done in recent years.

Their long periods of peace and the great desire of the masses of the people to have peace at home and with outside nations will do much to preserve order and make stable their new government. They have always loved peace and avoided militarism. They have been great fighters when aroused and led by great generals, as seen in the thirteenth and fourteenth centuries, yet this has been the exception and not the rule as with some other nations.

Christianity with her great concern for every one has done much to prepare the people for good government. The churches giving the people a voice in all their labours have done much to make the people expect larger consideration. The Christian organization that gives the members autonomy just as soon as they are able to handle

all questions bearing on their life and progress will find great favour with the people. This may be seen in the popularity of the Y. M. C. A. and certain churches that stress democratic ideals for the members. Self-governing schools are giving their aid to better government. All these forces are making for democracy and good government.

Christianity always teaches the people to render unto Cæsar the things that are Cæsar's and unto God the things that are God's. This holds good regardless of the form of government. Each Christian must be subject to the powers that be, and in no case rebel against his government if he is permitted to worship with freedom of conscience; yet enlightenment and individual worth and freedom to worship always develop noble manhood and fit the people to live for the other's good and look to the good of the whole. This is why the Man of Galilee holds the key to the destiny of New China in government as well as in wealth and prosperity. Christ can purify their ideals and make each live for the other's good and this will unify all for good government that will abide.

## IX

## THE CHINESE AND CUSTOMS

THE Chinese have not had much written law, but customs have been their law. The highest appeal to a Chinese is to say that this is customary. This is the law of the ages and must be obeyed. It was my happy privilege to have part in opening new work. Mrs. Saunders and I travelled where the people had never seen a foreign woman. We would make long journeys and have our lunch by the roadside. The people would gather around us to watch us use knives and forks and see what we had to eat. We were a real curiosity. When we commenced, the announcement would be made and great numbers would stand about us. This was very trying to Mrs. Saunders. I did not know how to get the people to leave us so we could have our meal with peace. One day I told a Chinese preacher about our desire, and he looked up to the crowd and said, "Are you vile men with no idea of customs?" Then all left us alone. It is not customary to watch others eat in that country. I learned the lesson of appealing to custom if I wanted to get results.

Many of their customs are strange to us, yet like the customs of most countries there are reasons why these customs have obtained. Fashions are not controlled by money as so often in the West. The question of need and propriety has more to do with them than with us. The custom of holding the family responsible for the acts of its members has had a wholesome effect on certain characters. The family and the clan must be responsible for the behaviour of the bad characters. This forces family control and punishment of the wayward ones. In the modern government this custom is passing away and each is held responsible for his own deeds and not that of another. The emphasis is passing from the clan to the individual.

We will not understand the reasons for many customs, yet until we can offer something better, we had better let their customs remain. It is rude and uncivil to be disrespectful to their ancient customs which they hold to be very sacred. I was led to raise the roof of a certain building, but as the work was to start a woman whose house was located to the south came to me and said I must not raise the building. If I did sickness would come to her family and maybe death and we would be to blame since we had raised the house a few feet higher than the other houses to the south. I was anxious to raise the roof so we could get fresh air, yet her pleadings revealed to

CHRISTIAN CHINESE FAMILY. NOTICE THE LENGTH OF THE MAN'S CLOTHING AND THAT OF THE MOTHER AND DAUGHTER. THE LATTER WAS NOT ENGAGED WHEN A CHILD, BUT ALLOWED TO SELECT HER OWN HUSBAND.

me that she was sincere, hence I heeded her request and suffered with heat in order to have respect to a custom though wrong. A little patience and kindness and explanation will often work wonders even with cruel customs.

One of the most foolish customs to us is that used in the burial services. Before a person is buried, he must remain in the house or in a booth in the yard until the graveyard doctor finds a lucky place and a lucky day. This may take months, yet they will not bury their loved ones until this luck finder gives orders as to the place and day. If they fail to heed his advice, death may come to others and great trouble to the departed spirit. The outraged departed spirit will come back to the home and claim three members because of their neglect. When the eventful day comes to lay away the coffin, they will precede the coffin with loads of firecrackers of various sizes, strewing these firecrackers in flaming strings along the pathway. The sounds will echo across the mountains like a battle in full force. As they lay the coffin in the grave, the whole hillside will seemingly rise up in smoke and sounds from the firecrackers. These drive the demons away and give the spirit a great and hilarious entrance into the spirit world. It will also protect the living from the revenge of the departed spirits.

Such funerals are often very expensive. A Hongkong paper had this to say about a recent

funeral in that city: "All decorations were brought from Canton and over $20,000 spent on the funeral, the coffin alone costing $1,500. Prayers will be offered for the dead forty-nine days." The cost and anxiety concerning the dead in caring for their needs in the other world are great burdens to the people. The graves must be worshipped, the spirits satisfied, the filial duties performed.

The customs bearing on marriage are also very strange to us. The young people, as a rule, never see each other until the day they are married. The selection and arrangement are attended to by the parents and the middle-man. There are no social functions giving the young people an opportunity to know each other. The sexes are entirely separated. Christianity is overcoming this to some extent, yet we think that it is better to go slow with the customs which have grown up through the centuries. The moral ideals and honour given woman and man's relation to the finest of God's creation, which the Master will give, are needed before the safeguards of ancient life are removed. Buying girls for wives, the slavery of women for men, the lower position of womanhood as taught by Confucius, the idea that educated girls will not make obedient wives, etc., will be overcome by the advance of Christianity, yet it will take time and the general spread of the truths of our Saviour.

Even in our churches we are having to erect partitions keeping the women on one side and the men on the other, making the separating barrier so high that the men cannot look over and see the women. This is true in the beginnings of work, but in the older churches the barriers are removed, yet the women are on one side and the men on the other. Men do not eat with the women even in their own homes except where the gospel has made progress or Western culture given liberty. Where this is true in the port cities, we can see the young folks playing games together, and now and then a young man and his wife walking the streets and manifesting real love and concern about each other. The liberating power of Christianity is doing its glorious work. The blessings of the gospel we do not understand —and I fear appreciate—until we see baneful customs that the gospel alone can remove and make perfect the better life.

I was travelling in the interior and reached a chapel by night. I found that a missionary woman from Indiana, United States, had also reached this same city with a Bible-woman and other Christian workers. The Chinese were so glad we had come that they decided to give us a feast. The feast was made ready. A few of the leaders came to me and said, Do you think it will be all right for the men and women to eat together at this feast? We are all Christians, yet we want

your opinion. I told them that I could eat with or without the women, and would leave the question entirely with them. They decided to have us all eat together. We did so. A large crowd were seated at the tables, eight at a table, men and women mixed up. At my table there were several Chinese preachers, the woman from Indiana and her helpers. We were using our chopsticks and clearing each dish one by one as it was passed to us. Every one seemed happy and having a big time. One of the Chinese preachers spoke saying, "'If the Son shall make you free, ye shall be free indeed.' But for Christianity we could never have done this. It would have created a mob."

The messenger of the Cross is daily seeing the fruits of Christianity to be the following: bringing deliverance to the prisoners of customs, sight to the blind (physical and spiritual), liberty to them that are bruised by superstition and ignorance, healing to the broken-hearted, hope and joy given to the poor, and the power to renovate the individual and society. These blessings are so full and free in Christ Jesus, we often wonder why the millions in the Orient have been denied them so long. Their Saviour and ours is sufficient for all their needs even in liberating them from the cruel customs of the ages, but He must be given a chance by our lives and message.

# X

## THE CHINESE AND WOMEN

THE Chinese men have thought of women as distinct from them. Even in the creation man came from one source and woman from another. Confucius taught woman had no soul, hence inferior to man. She is man's property and he can do as he pleases with his own. A husband can beat and kill his wife and no one has a right to interfere. This is according to customs, yet in spite of this teaching and practice, woman, as in other parts of the world, asserts her rights many times, and dominates the home and even the throne in the past. Several of the greatest rulers China ever had were women. They obtain these positions of great influence in the home and in the nation by their inherent greatness, not by any encouragement by man. The women are not taught to read, only about one in a thousand can, and these learned mostly from mission schools. We are glad to note in the new government of China the girls are encouraged to attend school and take their place with the boys in mak-

ing New China. This is one of the most hopeful signs in that land.

Though the Chinese women have not had the privilege of the women of the West, yet they have great moral worth and becoming modesty. Bishop Bashford pays them this tribute: "Owing to the Confucian teaching and the rigid practice of the Chinese, the women of China are probably freer from immorality than any other pagan women on earth. Indeed in this fundamental virtue, they surpass the women in some of the Christian nations." This makes the Chinese women capable of producing one of the greatest nations on earth in real moral worth. They will give their sons and daughters ideals of virtue and power that will fit them for noble lives that must be the bases of any nation's greatness. Sin and prodigality, as in the case of the Roman Empire, eventually destroy any nation. The Western nations at this time are having a struggle not too hopeful with these destroying elements.

The Chinese have not educated the women for a number of reasons. They said that the women were unable to learn. Also if they did obtain an education, they would not obey their husbands and perform the duties of the home as they ought. The first duty of the nation is to the sons. Each family felt this way. They could not send all their sons to school, much less the girls. The progress of Christianity has done much to over-

Girls' high school and main building at Hangchow, Central China. Such schools are the hope of new China.

come this curse. The girls can attend mission schools in many places. The new government is establishing lower grade schools and normals for the girls, and means to have colleges as they advance in their education. In the fifteen hundred students in the United States from China about two hundred are girls who are taking first rank in a number of our leading institutions. The first girls who reached the United States from China to be educated arrived here thirty years ago and entered our leading universities. They graduated and returned to their own country as helpers in lifting their sisters from the slavery of ignorance to the liberty of full womanhood. In my own city, Canton, there is a young woman active in helping her sisters, a Ph. D. from the University of Paris, France. The Chinese girls are capable and worthy of the highest training.

In 1910 we were spending several weeks at the China Inland Mission Home in London, England. There came to this home a young Chinese girl who had just finished her course in kindergarten in New York City. She wanted to join our party and see Europe and Palestine. Miss Mary Chang joined our party. She spoke good English, was at home with any people, keen to learn wherever she went. She had noble ideals. Her chief concern was to learn about her Saviour and how she could witness for Him most effectively. She viewed the scenes of His earthly career with

deep emotion. Every one who saw her had a different idea of Chinese women, and their power to bless their nation and the world.

We need to see the following statement to understand the poverty of educational work with the women of China: "According to 'The Educational Directory and Year Book of China' for 1918, the number of pupils in the schools of China during 1917 was 4,075,338. This grand total is made up of 3,898,065 boys and 177,273 girls" ("Commercial Handbook of China"). There are over twenty million girls in that country who ought to be in school, yet less than 200,000. Many of these, who are in school, are in the mission schools. The present number of girls, however, in government schools must be considerably larger than four years ago.

One of the surprises of our contact with the women is their ability to learn in spite of their long neglect. When given a chance, they learn as rapidly as the girls of most any country. Old women of fifty or more, who never knew a Chinese character, will learn many hundreds of these so they can read the New Testament or use the song book. Well do I remember a woman approaching sixty very closely turned from idols and followed the Saviour. She commenced to study and was able in a few years to read the New Testament and have a splendid part in leading women and girls to Christ in her own city. She had to learn

several thousands of Chinese characters to be able to read the New Testament well.

The women of China are the hope of Christianity. Dr. Martin says that ignorant woman made China Buddhist, will not intelligent woman make it Christian? The women hold the nation in their grasp, hence if the nation is to be Christian, we must reach the women with the gospel. Thus far many more men have entered the churches than women owing to the fact that we can approach the men more easily than the women. The women have the idols in their kitchens, in front of the houses, and their own special idols in the temples. They teach their little ones to worship these in the homes and in the temples. They are zealous in worshipping the idols to prevent bad luck and sickness in the homes.

These women have many sorrows by reason of idolatry and ignorance. They have the same anxiety about their children and homes that the women of other lands have. Superstition and ignorance add to their share an awful burden. I shall never forget the agony which I saw on the faces of two women as they approached a shrine with paper and fire. The paper was burnt on the shrine's altar. As the flames of this paper lighted up their faces, I could see the writhing pangs of sorrow that distorted their womanly faces. They took a child's garment and waved it over the flames asking that the demons would permit the

child's spirit to return. If the spirit could not be induced—rather the demons to give up the spirit —the child would certainly die.

The favoured Christians of our own country ought to give the liberating power of the gospel to these sisters who suffer untold sorrow by reason of their neglect. Christianity will give them blessings which will brighten all their days and spread the glorious light of hope over all the future. They will never cease to be grateful to us if we will give them a chance. They need this chance. If they fail to take advantage of this chance or seek the passing pleasures of the world as so many do in other countries, it will not be to our shame or neglect; but if we fail to give them the opportunity, they cannot be free even if they wanted to be.

The gratitude of those who learn about the Saviour is most encouraging. I saw a missionary returning from the United States to her work in Shantung Province. As she approached the mission compound, a great crowd of women and girls came to meet her. They gathered around her and sang songs of rejoicing. It was indeed a beautiful sight. I feel that the 200,000,000 of girls and women in China are waiting the joyful message of salvation. It ought to be our chief concern and joy to give this message to them and do it speedily.

## XI

# THE CHINESE AND THEIR WORST CLASSES

IT would not be true to the situation to discuss the Chinese as they are without telling about their bad elements—robbers, beggars, gamblers, lepers, etc. The Manchus, who ruled China from 1644 to 1911, had a form of squeezing in government which encouraged robbery and gambling. The officials were paid little salary if any at all, but they were expected to "squeeze" from the people all the money they needed. They often used very cruel methods to obtain results. They had to remit certain amounts to the central government in Peking and when this was done, they were free to do pretty well as they pleased. Such a practice destroyed confidence in the officials and government and made the people resort to robbery and gambling.

This explains in part the bad condition which has risen throughout China as to government. Good men rise up and try to put down robbery and gambling, but they have hard tasks because of the broken down consciences of the people. The mania for gambling is a national curse.

They use every method conceivable and practice the vice in public and private places. Great sections of their cities and important places in the market-towns are devoted to gambling. All classes of men and even women took part. The gambling mania produced a large crop of robbers and cut-throats who preyed upon the public. Big bands of the robbers pillaged the country and robbed towns until life and property were not safe. Business destroyed, lives disappointed, suicide and national weakness would follow.

The ideals of the present government are far better than the old, though it lacks the stability to enforce its better aims. Dr. Smith once said that a bad government with ability to enforce its laws is better than a weak government with noble ideals. Gambling and patriotic officials do not go together. In the present government gambling is prohibited and good salaries are paid the officials —in promise anyway. We are looking for rule to be established and better conditions to prevail, but there has not been made great progress in the nation as a whole. In certain sections much better conditions prevail, however.

The banditti are still causing much unrest in many sections and worrying the Chinese government in dealing with the needs of the people as well as in her efforts to protect foreign interests. These banditti are no respecter of persons. We thought in the past that foreigners were safe, but

A Christian whose brother was a leper. He himself was a monk for years. His mother was a woman of bad character.

this is no longer true. I have had a number of experiences with them. I have been robbed twice of all I had and partly robbed two other times. The first time the robbers came to a Chinese boat about midnight and took all we had—Chinese and foreigners. The second time we were travelling across the mountains and we were attacked about nine o'clock in the morning.

Foreigners need to learn how to treat robbers. If we will observe the laws of the banditti, we will be able to escape the evils of robbing that prevail in the West. The Chinese robbers are not likely to do you any bodily harm if you do not make fight. It is very unwise to resist them in the least or show any desire to do this. If you do, they will kill you; but if not, they will let you alone except take the things or money. A number of foreigners have been killed, but always because they resisted or the robbers were afraid they would resist. I never go armed and do not want to make the impression I can or will resist. They have some heart left anyway. When I was robbed the first time, it was winter time. They took about all my clothes, but left me a quilt. They are supposed to leave you at least one thing. You are permitted to make a request as to what this will be, yet they reserve the right to reject your request.

The robbers are well organized into guilds. The head of the bands may be highly educated or

an ex-captain of soldiers. In fact the soldiers and robbers are very closely connected in many places. Some of the leading men were formerly leaders of these bands, but became tired of this kind of life and have become loyal to the government. The Chinese government often shows a mercy in dealing with those who wish to change their lives that encourages others to turn from lives of crime to loyal citizenship. Christianity has done a real service to China in making good, loyal citizens out of a number of robbers.

The beggars form a large class. They are seen in crowds in the great cities. They are in all kinds of places and conditions, wrecks of human beings with unsightly forms that remind us how low human beings can become when all their ambition and hope are gone. These beggars also organize and have their headmen. Begging is a business. The one who begs receives a part of one's gain, yet the corporation who sends one out gets the other part. Many beggars, however, are helpless and worthy of pity, yet if we help one, hundreds may understand and crowd our homes.

Another class that makes our hearts bleed with pity are the unfortunate ones with incurable diseases which have caused their family and clan to cast them out. The lepers and sometimes the blind and sick with other incurable diseases form this class. It is indeed large and appeals to every humane instinct of our souls.

These classes are a great burden to society. The humane principles of Christianity will overcome such classes, but these must pervade society first. The missionary shows the worth of all human beings, and this becomes the foundation of meeting the needs of all classes. Buddhism and Confucianism with Taoism offer certain merits to those who will help others, but these religions or teachings do not reach the foundation and show love and pity for human souls because these are eternal and need our help. The mission interests have started many eleemosynary institutions, and these have encouraged the Chinese to aid nobly in this kind of work. Only last year Dr. Wu Ting Fang gave five thousand dollars to help lepers in the city of Canton, and the Chinese government furnished land for the leper home, yet back of these gifts from the Chinese were a missionary and his wife who had in their hearts the prompting—"constraining"—love of Christ to inaugurate the enterprise.

These eleemosynary institutions do far more than helping the unfortunate ones. They are well worth while for this purpose; but they reveal the love of the Father for wayward lives and show to all classes that the worth of any nation must be determined by the way she treats her children. If we are to have great nations, we must have great ideals of common brotherhood and family interests. For one to suffer all will be more or less

touched and all may be seriously affected. Christianity has brought a great truth to the Orientals in revealing this fact. When I reached China twenty years ago, many officials thought it to their credit to report that they had beheaded great numbers of bad characters. Human life in the hands of the officials was cheap; but now they are taking pride in building up society and caring for human life. The principles of Christianity have helped to bring about these better ideals.

China has in spite of these bad classes a great wealth of human life. The forces that make for the nation's good are organizing. In the new order, no doubt, some old crushed stones will need to be cast aside—or permitted to disappear, yet the hope of these forces who love China is that the polishing power of Christianity will remove gradually the causes for these worst classes and make all into useful citizens of a great republic. The opportunity and aims of the world's Saviour need to be conserved and realized in the faithful labours of His children to bring about these results.

## XII

## THE CHINESE AND EDUCATION

IT is a great mistake to think of the Chinese as uncivilized since they have the oldest civilization in the world in all probability. We can go back about five thousand years in authentic history and we find at the beginning of this period they had a form of writing, domestic arts, ideas of government, etc., which must have given them the highest civilization of that time. This civilization has never utterly disappeared and has increased for many centuries after the early period.

Education has played a large part in the nation's history. Mr. Julian Arnold gives this testimony: "It may be said that there is no place in the world where the printed word carries more weight and influence among the literate class than in China to-day. China has always venerated the scholar and writer. Literary men have constituted the only distinct class that Chinese ever paid homage to." Yet the Chinese have never had general education. Only the wealthier class could send their sons to school, and these went to a

private school. A few picked boys were educated. The common boy had little if any education while the girls had none.

Education until a few years ago consisted in memorizing the ancient Classics. The educated man was the one who could write acceptable essays on these Classics. Men gave their whole lives poring over the sayings of the sages and seeking to interpret these to the satisfaction of the great scholars and obtain degrees in the great centers of learning. The ability to perform this arduous task determined the scholar's standing in the eyes of the nation and his fitness for official position. In the great Confucian temple in Peking we find immense marble slabs that record the degrees of the honoured ones from the various provinces of China. The ambitious student of the Classics was willing to spend a life of ceaseless toil to have his name carved on these white marble slabs. His children's children would rise up to call him blessed. Each village and city prides itself in the number of monuments standing close by the thoroughfares of travel erected in memory of the honoured scholars or scholar in these places. Their memory is held sacred by all the people.

The Chinese no longer turn their eyes to the Classics. Modern education has come to replace the Classics. A young man to-day must study in China the same books we do in the West, and edu-

"The home day" of Nanking Christian University's Alumni. They are raising $50,000 for this great university.

cation to him means much the same as it does to us. The change from the old Classics to modern books has not been made long, yet it means a new China as they break with the past and link up with the living forces of to-day. Two forces have brought about this change. Many of the young men went abroad for their education. They returned with new ideas and ideals. They propagated these in the old soil. Then the missionary brought his message and life. He started schools where the young studied modern books. Many who entered these schools became most helpful leaders in all movements to better the masses. These two forces have united to bring about a new form of education to replace the old.

The Chinese government is establishing modern schools from the kindergarten to the university where all classes may attend. The government welcomes the aid of the mission schools. The mission schools are still more favourably received than the government. Great crowds are seeking to attend the mission schools in many of the popular centers whereas the government schools are struggling to make their way to the front. Fifty million who ought to be in school with only four million attending reveals a gigantic problem needing all the help the government can get. The Christian forces could do the whole of China no greater blessing than to send splendidly equipped teachers to help in the solving of this problem.

These teachers ought to be real educationists equal to the very best work in any country, yet Christian ideals and life should permeate all they do if the future education of that land is to be useful in saving the masses from the culture that may be their curse and the world's, too. The Christian forces still have the opportunity in their hands. In the Providence of God we believe that the situation continues in its formative period in order that we may mould the youths for the kingdom of God. To fail to use this opportunity to train an army of trusted soldiers for helping solve China's physical and spiritual needs, we will pass by our brother in dire need and leave to other forces to direct the New China which Christianity alone is capable of transforming all forces to the glory of our God.

The 200,000 teachers who are now struggling with this gigantic problem ought to be increased to at least 1,500,000. Many of these ought to be Christian teachers from the West or Chinese Christian teachers trained in well-equipped mission schools. The mission forces are combining to meet the task, but their number and inadequate equipment hinder them in meeting the situation. In a tour of China I found a number of great educational centers, like Nanking University, Peking University, Shantung Christian University, St. John's College (University), Shanghai College, Canton Christian College, Changsha University

and West China Christian University and a number of other great institutions uniting their forces to produce well-trained workers for the task. These institutions have made great headway, but they are not able to solve the problem. There is room for all effort and all kinds of institutions, and still millions and millions waiting our aid.

In my tour I was greatly encouraged by what I saw at Ginling College for girls at Nanking. This institution has been started but a few years. It began with very little equipment and not much encouragement. Its growth has been most wonderful. The whole atmosphere gives one the impression of real college life with dynamic ideals bursting forth into noble life. The girls are active and happy in preparing to do great things for their country. Their willingness to seek to know the real problems of life and how we can labour to solve these for the individual and national good was a most hopeful sign. It is most encouraging to note how the faith of the few who began this work has been more than realized and large gifts are coming to make this school one of the great institutions of the world.

Other colleges for girls are being started in China. I find we have three already in operation and the Shanghai College (sometimes called the Baptist College of Shanghai) announce they will have co-education commencing with September of this year. The Canton Christian College has re-

ceived a few girls for years, yet only a few. Co-education will come in China, yet we have to introduce it with great caution and many safeguards.

The influence of mission schools is a mighty force in making New China. The history of the new nation is greatly interlocked with the mission schools. I could mention much proof to verify this, yet I will note only one institution, St. John's University, Shanghai. We find in the "Commercial Handbook" this information about the alumni: "Willington Koo, minister to the United States; Alford Sze, Chinese minister to London; W. W. Yen, formerly Chinese minister to Berlin; Dr. Y. T. Tsur, formerly president of Tsinghua College (one of China's greatest institutions); Z. T. K. Woo, superintendent of the Hanyang Steel and Iron Works; S. C. Chu, LL.B., general secretary of the Shanghai-Nanking Railway; Dr. H. L. Yen, Secretary of the Board of Foreign Affairs; David Z. T. Yui, M. A., general secretary of Y. M. C. A. (for China); Mr. Yen Fu Ching, dean of the medical faculty Yale College, Changsha; W. Y. Hu, Justice of the Supreme Court of Appeals, Peking." These men show the influence St. John's University has upon the nation in all the walks of life. Not only have these great leaders gone forth, but there are many others in the leading centers of China's political, religious, economic, intellectual, and social life.

There is one school in South China with rather a unique history. This school is Pui Ching Academy belonging to the native Christians of Leung Kwang Association. It is located at Canton, but influences a large field. This institution was started by a group of Christians belonging to the Baptist denomination thirty-one years ago. Their work was begun under the most trying conditions, no money, no hope of help from the homeland, with one desire to have a Christian school where their boys could receive an education free from the environment of the heathen idolatrous institutions. From that day to this the school has been under the control of the Chinese, managed and mostly financed by them. They have property worth about $150,000. The board in the homeland has given them, as straight gifts at critical times, $12,000. They are raising funds to enlarge the work at this time. The amount desired is some $200,000. This will be used to buy additional lands and erect needed buildings. The Chinese will raise more than half of this amount. In their plans for a junior college they will need help in funds and foreign teachers, yet the general management and far the greater amount of money and man power will be supplied by the Chinese.

Many have doubted the ability of the Chinese to manage and finance a Christian institution with its chief aim to produce well-trained leaders for

the churches. The experience of this school has proven they can. It has a standing by reason of its grade of work among the best we have in South China. It is correlated with the Canton Christian College; graduates from it will enter the College without examination. They have won this recognition by the quality of their work. They have a student body of about five hundred boys from all classes who are making a fine record in Christian work and influence among the leaders of political and religious and educational life.

The one phase of the work which has meant the most to the school is the fact that the school belongs to the Chinese. They have sacrificed and struggled to make it possible, and this has given them a love for the institution that is worth more than all its property. It is the pride of their work and their joy to labour to make it a success. Their splendid devotion has made possible the financial aid and grade of work which give the school its long and encouraging history with an ever-growing hope for larger and larger usefulness.

Institutions of this kind where the Chinese assume the responsibility of management and development reveal to us the possibility of the whole of China being reached with the gospel. We do not need to educate the Chinese masses. This is neither possible nor desirable. We ought to send to aid them many well-equipped teachers from this

country to help in directing the work. Those we send ought to be capable of becoming great leaders with actual or potential powers of managing great enterprises for large sections of the country. They ought to be teachers of large visions and practicable experience and unfailing consecration to the task of our Saviour. These labourers from the Occident will find a growing army in that land who will be able to share with them in all phases of the work. Those in that country will know the situation, their own people, and how best to adjust all things to accomplish the greatest results, and will gladly join their lives with us to make the whole of China shine with the knowledge and power and life of Him who holds the treasure of wisdom and knowledge for all peoples. Their help will make our gifts and lives accomplish the most.

The immense tasks before us urge Christians everywhere to lend a hand. Great colleges and universities and lower grade schools must be developed. Large sums of money and an army of teachers from the West ought to reach the conflict just as soon as possible. To hesitate now in the transitional period from the old order to the new, we will lose the opportunity of establishing the educational life of the nation. To fail to make this thoroughly Christian and suitable to meet all the needs of the people, we will make the great failure of history. The immensity of the

opportunity and the pressing claims of the present and future generations require that we rise up equal to the task and mould the leaders of the future in the schools needing our help.

The undeveloped material with endless possibilities of power for the world's good awaits our sympathetic love and divine skill. We readily understand that those who guide and mould the lives of the little ones will determine the destiny of the nation. These little ones cry everywhere for help. The whole of the land needs the skillful hand and compassionate heart to make of these little ones great leaders for the making of New China. The Chinese of all classes welcome our help and will ever count us brothers if we enter the country with the right spirit of service and devotion to the real problems of the individual and society.

## XIII

## THE CHINESE AND MEDICAL SCIENCE

IN the mission work in China we endeavour "to follow in His steps" and preach, teach, and heal the multitudes. No one can labour in non-Christian lands long without feeling like Dr. Wilfred Grenfell as expressed in the following: "Just so the church needs 'cranks,' like Edward Worcester, whose protest is that the interest of mind and body are so intimately intertuned that the church must have a message for both if it is to reach the soul in its apostleship of things spiritual." The medical work in China cannot be overemphasized when it is properly related to "things spiritual." The Chinese are a most practicable people, placing far more emphasis on what we do than what we say. By going about healing all manner of diseases, as the Master did, we reveal to the eye the heart of love which sets forth Christ before the people in the most appealing manner. If we will follow the Master in this, the common people will hear our message gladly, and all classes will be able to see the blessings of Christianity.

The lack of medical science in these lands is

beyond our comprehension. William B. Lipphard in his "Ministry of Healing" gives a vivid picture of the non-Christian lands as to medical science: "The non-Christian world is an unspeakable sick world and needs relief. Notwithstanding the remarkable efforts of the British government in checking the spread of disease in India, there are still one hundred millions of people in that unhappy country beyond the reach of even the simplest medical aid. Can any one possibly imagine the population of the United States absolutely deprived of all resource to medical assistance? Ninety out of every one hundred people who die in the non-Christian world suffer their pain and agony to the end without any attention on the part of a doctor or a nurse. In the entire Province of Szechuan, China, with a population of sixty millions, there are only two hospitals for women and children (all the more pathetic since women in that country must have separate hospitals to comply with the customs—Author). There are a thousand walled cities in China which have never seen a missionary physician. . . . In the Back Bay district of Boston one can find the offices of as many as fifteen physicians in a single block, whereas in China a traveller can pass through, not fifteen blocks, but fifteen hundred villages and find no evidence of the presence of a doctor."

Several years ago I travelled five hundred miles

A LEADING YOUNG PHYSICIAN IN CANTON, AND HELPER IN CHRISTIAN WORK.

DR. JEW HAWK, HONGKONG, CHINA. A WESTERN TRAINED PHYSICIAN.

over the interior of China where the country was densely populated in many places with cities of over one hundred thousand, and did not find one medical missionary in all this territory. The people clamoured everywhere with all manner of diseases for our aid, but we were powerless. The country was beautiful and the people fairly prosperous for the Orient. The needs were appalling, as could be seen by the pitiable sights of the maimed and suffering who greeted us at every village and many times along the roadside. How could any Christian doctor or any other follower of the Master pass through such a section and see the people without any resource in all their distress of body and mind without being "touched with the feelings of their infirmities"? I cannot conceive of such Christians. How long the Christian physicians of this country will permit such a condition to exist we cannot say, but surely not long if the "mind of Christ" is in them and moves them in all their life's duties.

Sickness and disease play a large part in the life and customs of the people. Around disease gather many of their most distressing superstitions. Before the child enters this world until generations after death sends it to the grave, we find superstition deciding all actions concerning life. The mother is moved by superstition in many of her dealings with the infant and the old of a hundred years are placed in the grave, all

action being prompted by superstition. These graves are cared for and worshipped from generation to generation by reason of superstition.

These superstitions greatly affect disease of childhood and life as well. If a child takes sick, and ordinary remedies do not restore it, the parents may think that the child is possessed or claimed by the demons. They must give this child over to the demons to prevent the angry gods claiming the lives of three other members of the family. Dr. and Mrs. Hayes soon after we reached China and opened a new field were called to see an official's boy. We were happy to have an opportunity to reach the ruling class, thinking this would enable us to come in sympathetic touch with the people. They went night and day to look after the sick boy and were hopeful of healing him; but one morning they returned to our room with sad faces, Mrs. Hayes telling us that they had seen a sight she hoped never to see again. The sick boy was cast aside as hopeless, left to the demons. If they had the coöperation of the parents, the boy might have been saved, but these parents were afraid to offend the gods of fate.

Many similar superstitions are found all over that unfortunate land. Another most common one is not to permit one to die in a house or in a boat. This will bring bad luck. I recall seeing a man taken from a steam launch near Canton and left on the river bank in an open field to suffer the

rays of a tropical sun in the month of September. He was left to die. We urged them to take him to Canton, less than a hundred miles away, needing only a few hours to reach a missionary hospital; but they refused, saying he might die, and this would bring bad luck to their business.

Then the remedies they do use are often worse than the disease. Medical men with their witchery and enchantment have great influence over the people. No medical science, but many crude doctors with all kinds of remedies. These so-called doctors thrive mostly on the credulities and superstition of the people. They may use herbs and certain medicines, yet they find their greatest influence in magic.

A boy has paroxysm due to stomach infection. The doctor locates the trouble and seeks to bring relief by pouncing the abdomen, and the boy dies in thirty minutes due to the remedy rather than the disease. In "The Ministry of Healing" we have these words from Dr. W. R. Morse of the West China Mission: "The Chinese profess to heal dog bites by writing characters on the wound; to heal sores by writing characters with the claw of a wild beast on the abscess; to cure trachoma by making passes and reciting charms; and to cure rheumatism by drinking monkey and bear bones in wine. They chew the bones of deer and dog meat for a tonic, swallow a stone for accelerating child-birth; and eat mud from the center of the fireplace for

the cure of palpitation of the heart." Many other as foolish and harmful as these could be mentioned, but these will be sufficient to show how helpless the sick must be in the hands of such doctors as these in China.

We rejoice to be able to turn from this dark picture and show the good progress of medical missions and Western medical science in overcoming the above forms of medical superstition. We have made wonderful headway for the time and effort given to heal the people and enlighten the masses, yet we have only begun to reach the problem. The missionary doctor and nurse have done more to show the spirit of Christianity than to heal the masses. They have prepared the people to understand and appreciate the work of the missionary physician and nurse. The first mission hospital started in China was the Canton Hospital opened by Peter Parker in 1834. The hospital is now doing an immense amount of work for the suffering. It is supported by fees and gifts in South China, only a few of the foreign staff being supported by funds from this country. The institution is one of the most powerful factors in South China to meet the needs of the people both physical and spiritual. The last report I have gives the number of treatments in one year to be 50,000. They are training Chinese doctors and helping with the problems of the adequate supply of Chinese trained nurses. All classes are being

helped and are showing their appreciation by giving thousands of dollars to enlarge the hospital so as to meet the constant growing needs.

The Wesleyans at Fat Shan have a hospital that paid all expenses a few years ago and had twelve thousand dollars to use for other work. The Reform Presbyterians started a hospital quite a distance in the interior from Canton. It has been in operation only a few years, has paid all running expenses, erected the buildings for the hospital, and the Chinese are considering giving a residence to the American physician for his use in running their hospital. The Southern Baptists at Wuchow, Kwangsi, are conducting a hospital that paid for all running expenses three years ago, except the salary of the American physician, and had at the end of the year three thousand dollars to apply on the building fund. This was true three years ago, and the hospital is ever increasing in patients, last year reporting forty thousand treatments.

Nowhere in the world do we have a greater opportunity to help in medical work than we now have in China. The medical work in many centers will speedily become self-supporting and help in the evangelistic work. Many cities will put up the buildings for the needed hospitals and pay all the running expenses. The native Christians of the Leung Kwang Association started a movement to build a first-class hospital in Canton. For

the first unit they are to raise fifty thousand dollars. The government gave the land for the enterprise. All they have asked is that we in America give ten thousand dollars and furnish a first surgeon—they will do all the rest in completing the first unit. The work has commenced most hopefully.

The Chinese are capable of caring for the medical work and will do so as soon as they see its usefulness. These people are fine physicians and nurses when once given an opportunity. Some of the very best hospitals are now being conducted by the Chinese. Miss Mary Stone has just started an independent institution in Shanghai with fine beginning. She will receive help from individuals in the United States in the early building efforts, yet, no doubt, in the near future her hospital will not only be self-supporting, but will have funds to help in other lines of mission work. I know a native physician quite a distance in the interior from Canton who has a large medical work entirely self-supporting. He received a very meager education in Western medicine about twenty-five years ago, but with this meager knowledge he has made great success.

The American physician can do great good in his art of healing and the nurse with her tender sympathetic touch, yet there ought to be to get the greatest results the love of Christ Jesus for the whole man dominating all their action—physician

and nurse—if we are to use medical science to win China to the noble life we have in the Saviour. Of course we should not lower our standards for medical work in the field of science. The object and the results encourage us in the mission hospitals to have the very best hospitals possible. This requires the best trained physicians and nurses and adequate equipment; however, no American doctor or nurse should enter the mission service unless spiritual results are sought with joy and constancy.

I wish to emphasize the great good that will come to China through the medical colleges being established. These train Chinese doctors and nurses to handle the work in their own country. The Rockefeller Foundation and others are doing much in this way.

## XIV

## THE CHINESE AND ANCESTRAL WORSHIP

ANCESTRAL worship is the one force that has done more than anything else to bind the Chinese together during the long history of the past. We do not know how long they have worshipped their ancestors, yet as far back as authentic history goes, they have worshipped them. How much good this custom may have brought them we do not pretend to say, yet it explains much of their history and accounts for their unbroken family chain that connects the living with the traditions of the ancient. Their most sacred memories are clustered around the graves and family reunions that bring the wayward far away to join those who remain around the family tree. Each year in the spring and in the autumn we see great crowds of merchants and travelling men and labourers returning to their native cities and villages to have a part in this worship. The family may be poor and unable to have meat at the ordinary meals, but saving of months will provide for the feast at the reunion

A TOMB OF ONE OF THE MING EMPERORS. IT IS 500 YEARS OLD AND LOCATED NEAR NANKING.

held at the graves. Here pork, chicken, duck, beef, wine, rice, vegetables, etc., will be offered at the graves of the ancestors and then the living will feast on these things—an idea prevailing that somehow the departed loved ones will enjoy the feast with the living. The spirits do not actually eat this food, but they enjoy the aroma which is the elixir of the spirit world.

This worship has had its good effects as well as its evil. We cannot approve of such worship in the light of Jehovah's revelation, yet in the days gone by the family has been preserved and many ideals created and related to the present by reason of this worship. Christianity nowhere permits the old crude worship, but we need to be careful not to destroy reverence for the noble past in our efforts to solve the problems of the present and the future. There is a wide chasm in the eyes of the Chinese between the East and the West in the way we care for our departed loved ones. This ought to be closed by showing the Chinese we care for the dead in the most practicable way. Jesus came not to destroy the good in any thing or person, but to make perfect by removing the error and revealing the fuller truth. He will do this in ancestral worship if He is given His full sway in the hearts of the Chinese. We need to make this possible by revealing Christ to them in His fullness.

We cannot do this by ruthlessly condemning

the custom which has meant so much to their civilization. We need to handle it carefully and cautiously in order that we may be able to manifest not only the truth of Christ, but His spirit. We have the custom in our own country of sweeping the graves and planting flowers, making "Decoration Day" a holiday with many happy memories. The chasm between this and the Chinese ancestral worship is indeed a broad one, yet with such practice we have the basis of fellowship that will eventually close up the span between false worship and the true. In all our relation to the question we ought to be careful not to offend the sense of propriety the Chinese feel. If we do much trouble may come. A number of American young men were surveying a railroad close to Canton twenty years ago. They reached a village about fifty miles in the interior. As they made their survey close to the graves, the people said they would disturb these graves. A mob was started and these young men had to be hidden away and escorted out of the town to prevent murder and international complications.

One of the best ways to overcome the evils of this custom is to make much of the needs of the living, and show how the present determines all the future. A great evil of ancestral worship is in neglecting the living to care for the dead. Old men and women will have to toil night and day for their living while the younger members of the

family may be looking after the graves. The needs of the dead are far more important than those of the living. One's own mother, old and frail, may have to go far into the mountains to cut grass or labour late at night beating out rice in order not to starve while the son is looking after the ancestors.

The graves are given first consideration, not the need of the living. I found in the most densely populated province in China, Shantung, where the direst poverty abounds everywhere, that much of the fertile farming lands are converted into graveyards. The reverence for the ancestors is shown by marking off a section of the field for the grave. This grave will be located there and then the dutiful children will erect a great mound to mark this spot. These children will die in the course of time and their children will follow and bury close by and erect another mound which must alike be held sacred and free from the plow of the living. Much of the valuable farm lands is ruined this way. In other parts of China the hillsides and mountains are used for burying. This will not interfere with farming so much as in Shantung, but it interferes more with mining and general improvement of the country. They believe that the spirits dwell in the mountains. If we molest them, the spirits will come back and bring death and sorrow in revenge for their neglect or disturbance.

Much of the ancestral worship is purely selfish after all. They do not love their dead so much as they fear them. They are afraid if they do not perform their filial duties, these departed ones will return and punish the living. There are certainly many more evils than good coming from this habit. It has done much to weaken the national spirit and cause the people to break up into clans which are interfering seriously in establishing the nation at this time.

Christianity will overcome the evils of this worship and liberate the people, freeing them from the burdens of a dead past and linking them to the living present with hopes not in the decayed past but in the unfolding future. This has ever been true of any nation who would give Christ first place. The hopes of the living are not buried in the graves. We expect the glad day to come when these graves will give up the dead and the departed with the living, who look for His coming, will meet the Lord in the air and will dwell with Him forevermore in the heavenly city. Such realities as these liberate the gloomy hearts of those who have looked into the misty past and have never known the glorious hope we have in the risen Lord of the dead and the living.

The fruitfulness of Christianity can be seen in the lives of His children in that country to-day. They do not fear the dead. They have no grave-

yard doctor spending their money to find a lucky place. When a Christian dies, he is buried with other Christians in a sacred spot owned by the church. These graves have their monuments and are swept once or twice a year, but never worshipped.

Christianity shows its most wonderful power in changing this custom. Idols may be given up, the temples may not be visited any more, incense not burned in the homes, but still they will worship the graves. Filial piety is a duty instilled into the hearts of childhood which lingers on after all other evil forms of worship are given up. Then when one breaks with this duty, one is an ingrate unworthy of clan protection or respect. The power of this custom may be seen in this incident: the wife of the minister from China to England, Mrs. Liu of Macao, became interested in Christianity. Her husband was educated at Harvard (I think), and is one of China's most noted statesmen. He did not interfere with his wife's religious life. She expressed a desire to join the church. She said she was willing to give up idol worship and every other kind of worship, but she must look after the graves of her ancestors. She could not give up filial piety. She was told that the Saviour demanded the whole heart. She must be willing to give up all things if she would be worthy of His discipleship. She hesitated quite a while, yet in the end gave up ancestral worship

and has become a mighty force in her city for the Saviour.

If we could but see how Christianity overcomes this evil form of worship and makes the Chinese free and hopeful in the better way, we would find more joy in giving them the glad tidings which alone can make them free and joyful in the divine hope which they have so freely given them in Christ Jesus. How long will the millions in China turn their faces to the shadowy past and cry in vain to their ancestors for help in solving the problems of the present? They must look in vain to these ancestors or maybe to things more harmful if we do not give them the eternal and ever-present truths which we have in "the Ancient of days." He stands in readiness, a loving brother, to guide them away from the past that cannot help to the Father who will graciously give them all things to enjoy if they will give the Son the right to rule in their hearts. They cannot do this until we reveal the Son to them. He must have our help. We who know Him and enjoy the priceless blessing of His fellowship and power must co-operate with Him to give the liberties of the gospel to these waiting millions.

## XV

## THE CHINESE AND RELIGION

THE Chinese are a religious people and have been from the dawn of history. There are no young men and others in that country, as in many countries of the West, who do not worship. "No Worship Gods' Societies" are found in certain sections as modern thought advances, yet these are not numerous even at this time. Worship may not be connected with morals. The thieves and robbers burn their incense and worship the idols as devoutly as others. The gods do not demand righteousness and holiness in their devotees. Idols are seen everywhere. Each day great volumes of smoke rise up from the leading cities at the morning and evening sacrifices, coming from the burning of incense in worship. In front of each business house and each home there are shrines used in worship. The mother as well as the old man with the little children worship morning and evening. The first and fifteenth of each month and most of the first month of the year are times of special worship. They perform their devotions with a sincerity and regularity that would put to shame many of the so-called Christians of other lands. They spend large sums of money in worship.

There are three leading religions in that country. Taoism is likely the oldest and contains

more of the native elements of their ancient religion, yet it is crude, full of superstition and credulities that have their origin in the mysteries of this religion. Taoism had its beginning in China near the time of Confucius, and, no doubt, grew rapidly as Confucianism spread, since this mystic religion met a need which Confucianism, with its practical teaching, did not seek to meet. Both Confucius and Lao-tsze lived about the same time, five hundred years before Christ. Lao-tsze taught about the Tao, the truth, the way, the path. Taoism sought to give light on the mysteries and meet the spiritual needs of the people. Spirit worship, demons, fairies, evil forces in the air and hills and mountains were either created by this cult or found encouragement. From Taoism came many vagaries.

Confucianism is not really a religion, simply a code of ethics. Its teaching has done more to influence the Chinese and the Orient in the field of ethics than all other forces combined. As a teacher Confucius sought to impart noble ideals to the governing class and give practicable knowledge to his fellow-men in all their earthly relationships. He was greatly admired by his scholars though the officials regarded him with too much idealism and dangerous. He referred to the heavens and the Supreme Ruler, but seemed to be using the terms of the ancient with little knowledge of these religious forces. One of his pupils asked him to teach them about the Supreme Ruler—the heav-

THE ALTAR OF HEAVEN IN PEKING, WHERE THE RULERS OF CHINA TURN THEIR PRAYERS AT THE BEGINNING OF EACH YEAR.

ens, but he replied, "I have not yet understood the problems of the earth fully, how can I teach about the heavens?" He urged his people to look well to the earthly relationships, and leave the heavenly and future to others.

He was a great teacher and gave many fine ideals for man in his earthly affairs, but he was not greatly concerned about the divine. He was not a teacher of heavenly things. We would class such a man in our day as an agnostic with many noble ideals in the realms of ethics. From his day to this he has been the Great Teacher of the Orient. More have followed him during the last two thousand years than any other teacher on earth, even Christ not excepted. Almost a third of the human family has accepted his teaching as the purest ethical and most practical code. Not only has China done this, but Japan and other countries close to China have also.

Although he never sought to teach religion, many of the Chinese worship him and are seeking to get him accepted as their divine personage worthy of worship. His shrine may be found in government schools and in many temples erected to his memory. Recently a strong pressure was brought to bear on the government to make Confucianism the state religion, but it failed. Confucius will be accepted by all classes as a great teacher, but the masses will not regard him as divine except in the sense all great men are divine. He cannot meet their religious needs by any

method that may be used to force this on the people.

Buddhism reached China from India and spread over the country near the beginning of the Christian era. It sought to meet the religious need of the people. It taught concerning the horrors of hell, punishment for the evils of this life, future life directly connected with the kind of life we live on this earth, rewards for merit, etc. Buddhism was more of a religion than practical Confucianism or superstitious Taoism.

This foreign religion was brought to China by priests who performed wonders in the eyes of the Chinese. These priests from India planted their religion in the soil made ready by Taoism and Confucianism — opposed to, but supplementing both. It soon became indigenous and universal and has remained so to this day. This explains its universal hold on the Chinese and Japanese—its ability to adjust its message to the ideals of the people rather than opposing the prevailing religious thought.

These three teachings—two religions and one code of ethics—were all preceded by a purer religion and a monotheism that reminds us of the religion of the Old Testament. This ancient religion has no beginning in the history of that people. The further we go back in Chinese history the closer it approaches to pure monotheism. The great scholars of Chinese religions from the West and the Chinese themselves many believe that in

the ancient times they knew and worshipped one God and He was a personal being who cared for the affairs of men.

In Peking there is the Altar of Heaven, where the emperors have gone and in the open space, with their thoughts heavenward, have worshipped for ages. This beautiful marble altar stands there still with no sign of idolatry—no idols were ever used here. Dr. Martin has this to say about the worship on this altar: "The Divinity there worshipped is the Ruler of the universe, and the priest who officiates is the sovereign of the Empire. Like Melchizedek of old, he is the priest of the Most High God. . . . The cults of Buddha and Tao are of yesterday in comparison with this venerable relic of a purer faith, which, in China, has behind it a record of forty centuries."

This "purer faith" had no idols and knew something of the One God of all the earth even in the early days. We know when idolatry reached that country. Rouncewell Wildman gives this information: "Wu Yih, one of China's most wicked emperors, has the distinction of introducing idols into China (B. C. 1199–1194). He did this to show his utter unbelief in God and all religion. He is called a wicked ruler by the Chinese for doing this." Herbert A. Giles, a great scholar on Chinese religions, gave a lecture years ago at Oxford, in which he sought to give the exact situation from scholarship, and in no sense was leaning to the missionary propaganda. He makes this

significant statement: "Beginning with the pure monotheism of a personal God (which history reveals in our first insight into Chinese life—Author) we ultimately reach the substitution of Confucius and his worship with almost the total disappearance of a supernatural power." He gives this as his opinion "from a purely secular point of view" concerning the conflict of the religious ideals of the people.

Dr. Giles, in a scholarly treatise to the scholars of the West, dwells at length on this phase of the question. I quote a few more sentences from this treatise: "Almost, however, at the beginning of the Canon of History (extending back nearly 3000 B. C.—Author) and before there is any mention of Ti'en, we are faced by another term, which, under the skillful leadership of Dr. Legge (is revealed), as the one and only correct equivalent for 'God.' This (other term) is Shang Ti, meaning Supreme Ruler." In the Canon of History, "here we find that Ti'en is used in the sense of 'God' more than 150 times, whereas Shang Ti only about twenty times; and, in the words of Dr. Legge, this Supreme Governing Power is understood to be omniscient, omnipotent, and righteous." Dr. Giles brings out clearly that in the early dawn of history the term Ti'en meant God and the abode of God, and this God with the early Chinese was a personal Being who was much concerned about the affairs of men with many of the attributes we ascribe to Jehovah-God.

In the teachings of Confucius we see remnants of the early monotheism. Bishop Bashford says, "Confucius believed vaguely in a personal Creator, or, at least, in editing the Shu Ching, he left untouched numerous passages which he found in these ancient books relating to a personal God." Bishop Bashford has this to say about the philosopher, Mo Ti, who lived about the time of Confucius: "On the same utilitarian grounds he argues for the existence of a supreme God, of intelligence, reason, and love, and of a Divine providence ruling in the affairs of men. Indeed, his arguments for Theism anticipates by twenty-five hundred years the pragmatism of William James.

"He (Mo Ti) comes the nearest of any ancient philosopher to the discovery of the scientific test of truth; and he devoted all his energies to promoting that doctrine of love which later was revealed and embodied by Jesus Christ."

Unquestionably the further back we go the more evidence we have that the Chinese believed in a personal God whose attributes, in part anyway, were common with those of the God of Christian history. Blindness caused by the rejection of the light they had and the introduction of idols removed them further and further from the true God. Idolatry and false religions occupy fully the hearts of the people at this time, yet we have a mighty appeal in reverting their thought to the "faith of their fathers." Every true lover of the people will do this and seek to conserve the

truths of the ancient in meeting the needs of the present. A people who worship the sages of long ago will greatly appreciate the knowledge of the God of these ancients as they understand that one Supreme Ruler of heaven and earth is their God and ours.

We would not destroy their devotion to the false gods until we can reveal to them the true God. If we did, we might have a nation of agnostics and infidels as we see in certain sections of South America, Europe and Japan. We need to turn their waiting hearts from the "vain idols to the true and living God" who is ready to bless them. The situation just now is indeed surpassing in importance and most hopeful of results if we are willing to meet the needs.

We must not and cannot successfully force on the Chinese a foreign religion. Christianity, as far as it has gathered through national contact and Western philosophies and become foreign to the eternal religion of Jehovah, must be removed of this, and given its original setting and then adjusted to meet the conditions now confronting the people of China. This should be done speedily before the restless skepticism of a blasted faith throws its shadows over the devotion of the people. Happily for them and the world, Christianity can do this. It will ever do it when willing hearts go as ambassadors to live and labour for any people's good. The whole of China ought to be reached with the true message while their hearts are worshipful and ready to know the truth.

## XVI

## THE CHINESE AND CHRISTIANITY

CHRISTIANITY has approached China at different times. There is a tradition that the Apostle Thomas went there. If he did, his uncertain attitude, no doubt, made it impossible for him to leave any lasting results. The Nestorians crossed the mountains and commenced their work with the Chinese in the sixth or seventh century. They made great headway at first, especially with the official class because of their superior culture and knowledge. They preached the one God and His Son Jesus Christ, but their gospel was an attenuated one and failed utterly to overcome the idolatry and religions of their day. Their work collapsed and disappeared altogether after a few centuries of remarkable progress. There is nothing left except the Nestorian Tablet which briefly records what they taught and partial results of their labours.

The Roman Catholics came next, reaching there about six hundred years after the Nestorians made their first appearance. They, too, were most favourably received and given a place in the royal household as teachers from the West. Many be-

lieved and entered their fold, but their success may have been their occasion of boldness in demanding that the Decrees from Rome take precedence over the edicts of the emperors. This brought the charge of disloyalty to the Throne in China and the believers were persecuted and martyred with the priests. This went on unrelentingly until the early Catholic efforts were practically exterminated. In 1807 the first Protestant missionary, Robert Morrison, reached the Orient, landing in Canton. He had to face hostile Chinese and unsympathetic Westerners who were there before him as traders. Since his day steady progress has been made to plant Christianity in China. Progress was exceedingly slow at first, but with accelerating power in recent years.

The Boxer Uprising in 1900 marks a new epoch in Christianity. This uprising was not primarily against Christianity, but against foreigners in general and especially the movement to partition China's territory and grab as much of it as possible by the contending nations of the West and Japan. The Boxers were against everything foreign, men or institutions. Christianity to them was foreign, and the Chinese who believed in Christianity must be disloyal to the ideals of their own country, hence the persecution was directed against the Christians. Missionaries and native Christians suffered more than any one else because they were located in isolated and unprotected sec-

tions, whereas the business men and officials from the West could be protected in the foreign legations or rushed to the gunboats.

The persecution which the Christians had to endure was of the most testing kind. They had to renounce Christianity by worshipping idols or be counted traitors to all things Chinese and worthy of the most cruel death. We rejoice to be able to report that the Christians, with few exceptions, were loyal to Christ and stood the fires of persecution unto death before they would deny their Saviour. It is estimated that upwards of twenty thousand suffered martyrdom at the hands of the Boxers in the most cruel manner known to heathen butchery. From the graves of these noble followers of the Christ has come a better Christianity, made pure in the fires of affliction, ready to have a larger part in winning their own country to the Master. The onward march is steady and most hopeful.

The present situation of the Christian forces ought to be of interest to those in the homeland who are supporting the advancing columns. I give the reports from the "Chinese Year Book," 1918. There has been some increase since then, yet not a great deal more than enough to supply the vacancies caused by the troubles of the West. These figures and ratios would not differ greatly at present. This autumn ought to add many more missionaries and may change the ratios.

The following gives the number of missionaries

in the leading denominations, counting the various countries:

| | |
|---|---|
| Anglican, England and America | 621 |
| Baptist of Europe and America | 534 |
| Congregationalists of all countries | 284 |
| Lutheran of Europe and America | 385 |
| Methodist, all branches | 754 |
| Presbyterian, including all countries | 943 |
| China Inland Mission, including various denominations | 976 |
| Other societies and the remaining denominations | 912 |

It will be noted in the above that we have more than five thousand missionaries from the churches of the West labouring in China. This means we count the single ladies, wives of missionaries, doctors, and teachers, pastors and laymen giving their lives to make China Christian. The relative strength of the six largest denominations according to the missionaries is the following:

First, Presbyterian; second, Methodist; third, Anglican; fourth, Baptist; fifth, Lutheran; and sixth, Congregationalist. It is interesting to note that about a third of the missionaries are connected with the China Inland Mission and other organizations. Many of these belong to one of the six denominations whose records are given. For various reasons they have chosen to go as missionaries under a different organization than that of their own denomination.

A comparison of the church members shows the following:

First, Presbyterian; second, Methodist; third, China Inland Mission; fourth, Baptist; fifth, Lutheran; sixth, Congregationalist; seventh, Anglican. As to the amounts contributed by the natives of the different denominations in China, the Presbyterians and Methodists are far ahead, their native Christians giving about the same. The Baptists are third, yet followed closely by the Anglican and Congregationalist. These refer to the gifts of the native Christians.

A rather close investigation of the great centers of mission work revealed the fact that most of our money and men are devoted to educational institutions and other kinds of institutional work. Such work does not mean no evangelistic effort, as the institutional efforts may be directly as well as indirectly evangelistic. However, they are not primarily so. There is a feeling in certain sections that we are emphasizing this phase of mission enterprise too much. I visited the Shantung Christian University at Tsinanfu and saw the institution and went over its plans with the president, the Rev. J. Percy Bruce, M. A. Their plans include millions of dollars and a great foreign and native teaching force. There are a number of such institutions in China. The president, however, of this institution felt that they had asked the home boards for about all the money that they could

expect to get without weakening other needs of the work. He thought it would be better for such institutions to have separate boards or committees in the homeland who would make direct appeals. This would protect the general evangelistic and other kindred mission work. The direct appeal for the institution would receive help from certain people who otherwise would not give.

One of the most hopeful features of the present outlook is that the native is becoming a great leader in spreading Christianity. Many of the outstanding Chinese Christians are conscious that they must not lean on foreign countries. They want to be free to lead in developing Christianity in their own land. Many whose sincerity and love for Christ we cannot question are restless under the restraint of foreign domination. Everywhere among the ruling class they are met with the stigma that Christianity is a foreign religion and under the control of foreign nations. Certain forms of church government lend themselves to this accusation more than others, yet the desire for native freedom and initiative we want to encourage just as soon as they are prepared to safeguard the truths they live to propagate. This is likely to come with a great people like the Chinese before we are prepared to believe it.

The number of self-supporting churches where Christianity has been established any length of time, and the rather national movement on the

part of certain Christian leaders to enter new fields speak of that longed-for day when the natives will assume far the larger burdens of the work. Christianity can never receive the support of the leading Chinese until it is recognized as their religion. The masses will reject the message as long as it is clothed in forms of Western thought and life. The pride and self-respect of a people of great history must make this true. It is not the poverty of the people that prevents the self-support as much as we might think. They have always supported Buddhism and every other form of religion which costs as much or more than Christianity would cost them. More depends on making Christianity theirs and their willingness to assume responsibility for its spread and upkeep.

Another hopeful thing is that Christianity is reaching the better classes. In the early efforts results were confined mostly to the lower classes, but this is not true at this time. The Chief Justice of the Supreme Court in South China is a very fine Christian. Mr. C. T. Wang, who was China's most aggressive envoy at the Peace Conference in Europe, is an outstanding Christian character. The Superintendent of Education in Kwangtung Province was recently baptized. The Mayor of the great city of Canton is a Christian brother. The Secretary of Foreign Affairs in South China is a minister and very active in the Lord's work, and has been for years. A number of the presi-

dents of the leading colleges and universities are Christians.

As in the early efforts in winning the Roman Empire, the soldiers are having an important part in making the nation Christian. Rev. A. L. Warnshuis, of Shanghai, gives a report bearing on this phase of the work: "Last summer General Feng, one of the great Christian generals in China's army, sent a request to a British missionary to come to his camp for a week of evangelistic services. When that missionary returned I met him and he was overwhelmed with his experience. He said he left a thousand men ready for baptism, and he knew not how many other hundreds asking for more light. A few weeks later General Feng wrote to us and said, 'I want a Christian attached to my staff.' To-day we have in China's army the first Christian chaplain. Last week I picked up the *Christian Intelligencer* and read there one of the first letters that chaplain wrote. In the first paragraph of that letter he said, 'Last Sunday I baptized six hundred soldiers.' This in the army of China."

This general was not satisfied for his men only to have the gospel. He paid the expenses of a lady missionary to come and win the wives to Christ. Just before I left China I was helping in a baptizing. We had received a captain for baptism. Just before he was to be baptized he asked us to wait a short while. He turned his face to-

wards the heavenly Father and prayed that the Holy Spirit might descend on him as He did on the Lord when He was baptized. Such men will be a great power in winning their soldiers to the Saviour.

The governors of Kwangtung Province (Canton) for years have been very friendly to Christianity. Five years ago the governor visited many of the Christian schools and made presents to the graduates, commending their work most highly. He gave a reception at the end of the school year to the missionaries. His band furnished music, the Chinese ladies served tea, cakes and ice-cream, and the governor in person received the guests and praised their noble work. The man who followed him gave large sums of money to the mission work. The present governor during the last few months attended a series of evangelistic services in Canton and manifested great interest personally. The head police in Canton is active in Y. M. C. A. work.

I would not make the impression by these facts that the whole of China is rushing to the churches. The real situation, we need to understand, is that Christianity is being favourably considered by many of the leaders. It is the psychological time to press forward in the work. This friendly condition will not remain if we do not give them the blessings of Christianity. All classes are becoming more friendly and welcome the messenger and

are ready to hear what he has to say. Great evangelistic services are being held. Hundreds, and even thousands, are attending and expressing a desire to follow the Lord and know Him in His saving grace. These all will not accept Him fully, but many will if we have the men and women ready to lead them into the full light of the gospel.

The student leaders and reformers in the new government are the most friendly and the most hopeful, yet all classes are showing signs of awakening wherever the gospel has been preached. The business class is very hopeful and friendly indeed. Then the middle class, as in other countries, is the foundation of much of our work, yet the lower class is being reached and the fruits of the gospel with these are most marked and readily comprehended by all classes. Yes, all classes are ready to hear if we are ready to impart the truths of our Lord and Master.

## XVII

## THE CHINESE AND MISSIONS—OPENING NEW WORK

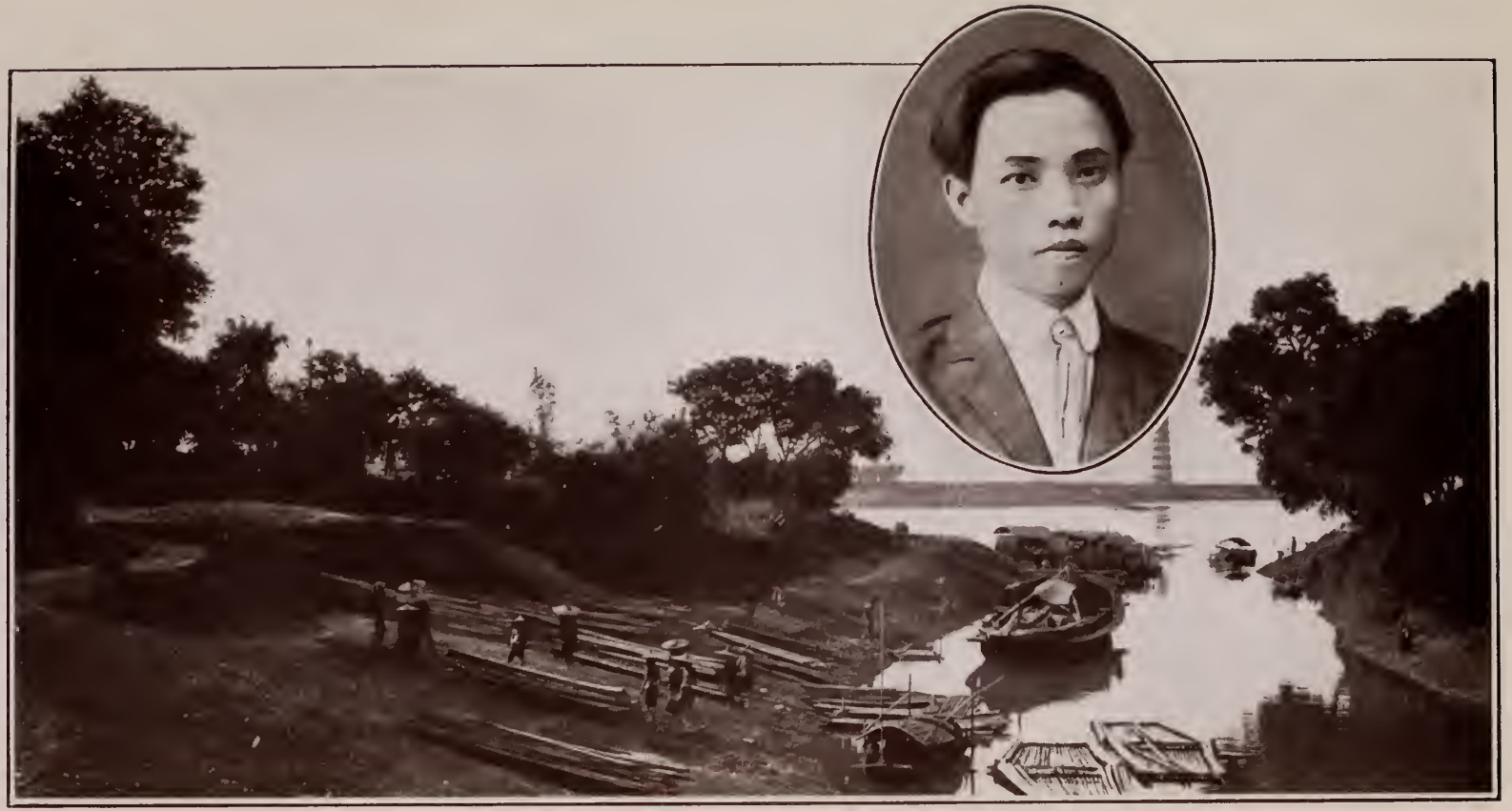
ALTHOUGH the first missionary started work in China 114 years ago, we have had a desultory warfare. The great mass of the people remain as though no missionary ever reached their shores. During the first hundred years we won a few tens of thousands. Even at this time we have only about five hundred thousand Protestant church members. The Catholics, who reached China hundreds of years before the arrival of Robert Morrison, claim two to three million adherents, yet they count the family, no doubt, in their reckoning rather than those who have definitely committed themselves to the Catholic church. The Mohammedans claim between ten and fifteen millions, living mostly in the southwest. Even counting these China still remains a land without much religious influence from without unless we count Buddhism a foreign religion, but the Chinese do not count it as such, since it has become indigenous to their country.

Christianity has reached a number of the great

centers and thoroughfares of trade and political life, but the whole of the nation remains very much as it has been for the centuries. In reaching the centers we did well in the beginning, but the time has come when we must "launch into the deep and make a great haul." Since about ninety-five per cent. of Chinese millions live in towns and villages with less than 20,000 population, the time ought to come shortly when we will seek to reach the great untouched sections in these smaller towns and villages with an adequate force. In the past we have sought to reach these through the larger centers, but in the future the emphasis will be placed where the great majority of the people live.

To do this we shall need to open many new centers. In order that we may understand how new work is opened, I thought I would give an account of the beginning of a new station in one of the South China fields, known as the Hak-ka field.

Nineteen years ago Dr. and Mrs. Hayes and Mrs. Saunders and myself were chosen by the older missionaries in Canton to start a new station where foreigners had never lived. We had been in China less than ten months, knew but little about the language and the people. We asked the older ones what we should do as to customs, etc. They wisely refrained from giving advice but to our sorrow. They did say we needed to trust the Lord, use common sense, and do the best we could. We first rented a Chinese house in the heart of the



The river-side where we entered Ying-tak and started the new work. Our compound was located nearby. (insert.) A young Hak-ka preacher, who helped to make the work a success.

city. This house was surrounded on three sides by other Chinese houses with no space between. We had one entrance at the front, where we came into an open court and small side rooms opening into this court. Into these places we went to live. No windows letting in fresh air except one in the roof, and this had to be closed much of the time because of the rain and the cold.

The Chinese were afraid of us, and we were of them. They thought we were sent by our government to spy out their country and get the gold and silver in the mountains and report conditions to our people who wanted to exploit their country. Some of the foreigners whom they knew about had come to China for these purposes. They would not rent us a dispensary and chapel at first. Dr. Hayes had his dispensary in our "hired house" and the dispensary room was used also for a chapel. No one would dare sell land to us—this might have meant death. We would walk the streets and into the market towns in the country and great crowds would follow us. If we went out by the riverside to get fresh air we found they were also following us.

One missionary had laboured in this field for two years before we sought to live in that section, but he had remained in Canton as his home. However, soon after we went to our home in the Chinese house, he married a lady from Indiana and they came to live with us in the same house—

three families, yet not suitable for one, but we in spite of these hardships commenced the language study and the work of preparation with great joy and enthusiasm. As a rule, during these first years, we gave from four to six hours each day to language study. It was not trying. The joy of anticipating the hour when we could speak to these who never had known the glad tidings, filled each day with wonderful hope and assurance in the Lord.

Each morning we had our private devotions, breakfast, then prayers with the Chinese helpers, language study, and work in the dispensary and chapel and efforts to get land for our houses and hospital and school buildings. We spoke the message as best we could, yet we found the gospel tracts and Scripture portions were a great aid to our poor Chinese in getting the knowledge of Him in His saving power to the hungry souls waiting for the bread of life. We commenced going to the market towns and making long trips to the country visiting the scattered believers and baptizing those who had trusted the Saviour. Sometimes these country trips would be two months, filled with active preaching, teaching, and planning for the work.

Dr. Hayes was soon called to heal the chief official in the city, which he did. The Mandarin was so grateful that he gave Dr. and Mrs. Hayes two goats, several chickens, ducks, and other presents,

which they kindly shared with the rest of us. The people began to realize we had come not to exploit the country, but to help them to be well and know about the true God. Our physicians (Mrs. H. was a trained physician and nurse) had great crowds at the dispensary and were called to go to the best families in that section. This removed the prejudice. We were able to buy land for the needed buildings. Many believed and were baptized, several from the well-to-do families. All classes became our friends. They called us "foreign devils" at first, but they stopped this and called us their old friends. Even travelling men would say they could tell when they approached our place because the people would not call them "foreign devils" any more. The large business firms were glad to help us. We organized a church, erected the needed buildings, and saw signs everywhere of the power of the gospel. The church has since become self-supporting, the schools with constantly increasing numbers, the hospital built, and the fruits of the believers shining for the Saviour in this and other places with great joy to us who had a part in opening the new work.

We often wonder how we were able to meet the problems of the new field, winning the good-will of the people and accomplishing so much during our first seven years of service. As I review the beginnings from this angle, I think it was due to

the fact that we had to trust our Saviour and depend wholly on Him for wisdom and prudence. We were too far from men to trust them, and so ignorant of real conditions we could not trust ourselves. The Lord was with us and did great things for us whereof we are glad. We shall ever look back to these days of hardships and trials as blessed days filled with His presence and power. Trials of various kinds came, but with Him to guide we were more than conquerors. A number of those whom we won to Christ in the early period have become outstanding leaders in the work of to-day. He has given us double for all we suffered for Him. To Him we ascribe all praise and honour for the results of these first efforts in a new field.

There are hundreds, yea thousands, of places in China's territory of over four hundred millions, much like the place where we started this new work, awaiting faithful men and women of God who will go there and start a new work. The Gospel of redemption and grace for every need is sufficient to equip us for the task. We need the labourers who will go to these untouched waiting fields to live and labour to reveal Christ, and then the people will hear and follow Him.

## XVIII

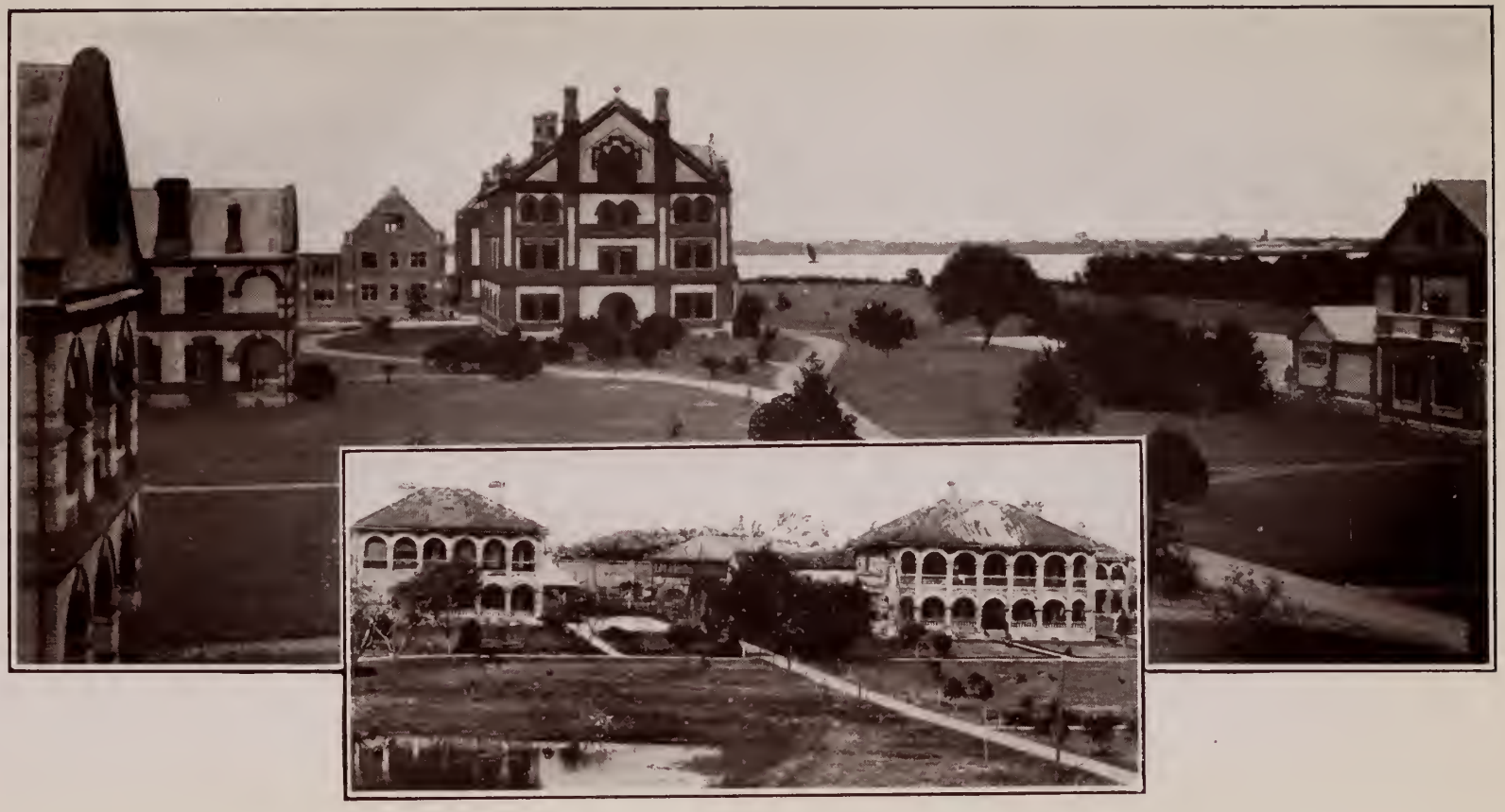
## THE CHINESE AND MISSIONS—THE COMPOUND

THE compound represents not the beginning of mission activities, but the organization and development that adequately cares for advancing Christianity. The compound is the land and buildings used for this purpose. We must have trained leaders to conserve the best results of the beginnings. The well-equipped compound will have school buildings for various kinds of institutions, hospitals, residences for the missionaries, and other needed buildings for institutional work. Many compounds are great beehives of activity for the Lord, famous for beauty and power in establishing the Lord's kingdom. Every traveller and student of missions in the Orient has seen or heard about the Methodist compounds in Tokyo, Japan and Peking, China, the Episcopal compound at Shanghai where St. John's College (University) is located, the Union compound at Polk Hawk Tung, and the Baptist compound, Tung Shan, both in Canton. One of the best known and most beautiful and influential compounds in China is the Bap-

tist compound in Canton. To describe this will give us the idea of compounds throughout the Orient and other mission fields.

This compound is located in the eastern part of the city in a new addition greatly influenced by Christian work. The lands belonging to the Mission Board and the Christian Chinese amount to about twenty-five acres. The buildings and institutions are the following: The kindergarten with about sixty little tots, the lower and higher primaries for the boys' and girls' schools with five hundred pupils, the grammar with prospective junior college or colleges with two or three hundred, the woman's school with about a hundred, the woman's missionary training school, just started, patterned after such institutions in the United States, the Theological Seminary with seventy-five preachers and colporters, the home for the blind, the orphanage, the hospital, and the publication society. There is also the church, with a Sunday-school of about a thousand. The church is self-supporting as far as the pastor's salary and general expenses are concerned.

In this compound leaders are being trained for all phases of Christian work; the minister, the doctor, the Bible-woman, the colporter, the editor, the railroad man, the merchant, the farmer, the Christian layman, and general Christian worker for both men and women. These trained leaders are the hope of the work for all future time. The



A section of the Shanghai College compound (campus).
A section of the Baptist compound, Tung Shan, Canton.

literature prepared here reaches not only all parts of China, but Japan, South America, the United States and wherever Chinese are found. The work of the publication society develops the Christian constituency by furnishing needed and wholesome literature and sends out the gladsome message of redemption to the millions in darkness.

We need to remember the compound is to "teach them to observe all things" after they have heard the message of salvation. The compound is the later half of the commission and opening new work the first part, both absolutely necessary for a complete program. We can get an idea of the importance of the compound by the work this one does. This has a student body of about twelve hundred. These students represent Chinese life in its most formative period. All grades of work are done from the joyful kindergarten to the Theological Seminary and highest training work for the women. We are reaching all kinds of needs, including the blind, the orphans, the hopeful young people, and the plodding advanced student seeking to fit himself better for the Lord's work. In many places in China and the United States, as well as in other countries, we find students from this compound or others who have been influenced by its work.

The schools on this compound are correlated with schools in other parts of the city and the two Kwang provinces, where there are over thirty mil-

lions of people. From these two provinces and elsewhere we gather the student body. These learn about the Saviour or more perfectly the truths of His Word. They then return to their homes and become a shining light to reveal Christ to others. It is a power house for our God sending its benign influences far out into the needy places of the earth.

I was in New York City taking a meal at a Chinese restaurant on Park Row near the foot of Brooklyn Bridge. I found the manager of this great restaurant was a subscriber to one of the publications which is sent out from this compound. He knew me through several articles I had formerly written in this publication. He was so happy to see me that he gave me the very best in his restaurant all free. He wanted to show his gratitude for the work on this compound in his native country.

These compounds are the bases of the Father's advancing army in the conquest of the nation, training, marshalling and unifying the forces. We must have thoroughly trained native leaders to whom we can commit the task of "teaching others also" who will go everywhere doing the Lord's work. Without these great training camps we can never have adequately trained leaders to supply the needs of the churches and the schools. As much as we need to open new work, we cannot minimize the importance of the compound. In

fact, without the compound new work would be too expensive and too much in the hands of foreigners to win China to Christ or even witness to all the people His saving grace. These compounds become great feeding bases for the native forces to whom we must look to win their own people to the Saviour. Leaders for this important task is the great need of all fields in the Orient and all non-Christian lands where we have begun work.

Christianity in these non-Christian lands especially must be developed symmetrically so as to meet all needs. The whole future of the battle depends on us doing this well. New and old, evangelistic, medical, and educational all are related to the compound, mutually helpful and interdependent.

## XIX

## THE CHINESE AND MISSIONS—METHODS OF WORK

IN the two preceding chapters we have noted the opening of new work and developing the army of conquest. In the present chapter I want us to think of the methods used by most missions. Methods ever remain important in the changing conditions that we face in these non-Christian lands. We are fortunate, however, in that we do not need to transplant Western methods into these lands. It is never best to attempt this. It may do much harm. A missionary will be a misfit who tries to do this, causing unrest to himself and others. His first duty is to learn the situation in his field of labour—the Chinese or other non-Christian people, their life and method of thought—and adjust his life to fit into these. If he fails here, he is doomed to utter failure as a great leader among non-Christian people in the Orient, and I judge anywhere in the earth where he labours with a great people.

It is far better to go back to the source of all truth and the perfection of all methods, Christ

A Christian family of great influence. Two sons and two daughters are in the United States preparing for and doing Christian work. The father is a native preacher and leader.

Jesus, and learn from Him in His touch with humanity, and use this in our approach to the problems of the non-Christian peoples. It is always essential to be true to the realities of the gospel as revealed to us in the life and teachings of our Saviour, and use the methods suited to each field, setting forth the winning power of these essential truths.

The Oriental brother is first of all a practical man. It is worth while to repeat many times that he learns more from what we do and are than from what we say. Christ, who is our life, ought to be revealed in our daily touch with them if we are to lead them to put their faith in Him and not in the material things of mission work. Dr. Giles' words are to the point: "With highly practical nations like the Chinese, the acts of human beings have always been reckoned of infinitely greater importance than their opinions. The value of morality has completely overshadowed any claims of belief." In looking over the New Testament Epistles we find that morality and ethical teachings formed a large part of the whole. Indeed, the practical workings of Christianity took up far more space than the theories or doctrinal statements. In the early work of any mission fields this must be true. We in no sense minimize the verities of the gospel, but give due emphasis to the fact that we are His epistles known and read by all men.

Preaching the gospel ever remains the chief method in non-Christian lands. We may go to the markets, the highways, the schoolroom, the hospital, the church, the matshed, but proclaiming the good news is the method that will do the most good to needy souls. Evangelists with divine fervour giving the whole gospel in its dynamic power will turn weary hearts from the deceiving claims of all else to the outstretched hands of the world's Saviour to receive and bless. With the preaching we must teach and wait results, yet now and then we find souls ready who accept as soon as they hear the Saviour's love. We may have a series of evangelistic meetings where hundreds come and listen with joy to the proclamation and turn to a native Christian for further knowledge of the truth. We may use the schoolroom as a center for winning the lost, yet others may teach the way of the Lord as they walk along the roads or sit in their homes or places of business.

We use teaching as a most effective method. In the daily touch with the student in the most wholesome environment, such as the Christian school, we can use this as a method of touch to mould this life for the Saviour. Many of the schools are most fruitful in reaching the lost. The Christian boy or girl will win many individuals to Christ. The schools do far more than teach the common branches; they may be great centers for evangelistic work. Indirectly the schools train an

army of soul winners and these go everywhere preaching the Word. This is the ideal though it is not always true, to our sorrow.

Then the medical work is a most effective method of revealing Christ and influencing lives for His kingdom. We rejoice in the results in many of our hospitals in the souls saved for the kingdom. We can think of great sections being blessed directly or indirectly through the art of healing. A little girl went to a hospital in Canton, heard about the Lord's redemptive work for her and all suffering ones. She soon developed leprosy and was transferred to a leper village beyond the eastern gate. She took with her the love of Jesus Christ and witnessed to His love to the lepers. Soon forty to fifty believed and were baptized and organized into a leper church. A business man was crossing the mountain and was caught by a tiger. His comrades rescued him and took him to a Christian hospital. He learned about the Great Physician who healed his soul. He became a great Christian worker who won many to Christ and helped start a number of churches. An official was healed and gave five thousand dollars to the Lord's work. Many incidents of this kind could be mentioned to show that the doctor and nurse in their methods of work bring many to Christ.

We need to think of the methods of Christ and the early Christian leaders in understanding the

importance of throwing the responsibility of saving the lost and developing the churches upon the natives. In spite of the weaknesses of the first disciples Jesus did this. Paul called the early followers of the Master "saints" and committed to them the greater burdens of the early churches in the worst conditions of heathen life in his day. The Chinese have a far more highly developed moral character than many of those in Paul's day.

The Chinese have always had great love for democracy, and many of their great teachers have sought to inculcate freedom and responsibility in the common people. "China: An Interpretation" gives this interesting message from one of her early teachers: "Heaven sees as the people see. Heaven hears as the people hear. The people are the most important element in the nation. . . . When one by force subdues men, they do not submit to him in heart. When he subdues them by virtue, in their heart's core they bless him and sincerely submit to him." The great teachers of China have realized that we need to win men's hearts by "virtue," and then they will follow us gladly. This is far more important in the Christian propaganda than in the ordinary affairs of men. To do this well we must love, trust, and throw the responsibility on the native Christians as soon as possible.

I am not ignorant of the fact that the heavenly Father has chosen us to start them right and guide

them in their early efforts to do His work, but this does not mean we are to lord it over them as the military leaders do the soldiers, and hold the reins of government and responsibility until the natives are made weaklings or lose their self-respect and ambition in "things religious." We learned a lesson from the history of early Catholicism in their first contact with the Orient. They lost their first great opportunity because they did not leave local questions to the people of China rather than referring these to the Holy See at Rome. Any church that seeks to do this in the present age in the Orient will hopelessly fail in developing the Christians as they need to be developed.

I had a long talk one night just before I returned to the United States on furlough with one of China's most highly educated and influential young men. He asked many questions about the policies and methods of the various churches in China. He told me that he could not retain his self-respect as a Chinese citizen and belong to a foreign church in his country—a church dominated by foreign ideals and government. He wanted to see Christian churches where the natives could be normally developed and given responsibility and initiative in working out their own problems. This is indeed important for the kingdom's largest growth.

## XX

# THE CHINESE AND CHRISTIANITY'S GREAT OPPORTUNITY

WE need to take all lands in our scope and see the relation of each nation to the world forces and opportunities. All plans of conquest for the kingdom of God ought to consider the crises as these nations emerge into larger activity. China is just now seeking to emerge from the past moribund civilization and take her place in the modern nations of the earth. We need to realize the surpassing importance of this nation in the world in all things that make for the weal or woe of the nations in the Orient and the entire world. We have not yet understood what is involved in the making of New China. Julian Arnold, an American statesman with twenty years of experience in China, has sensed the situation far more than many Christian leaders. Though he is a statesman, he is concerned about all questions of the life, development and destiny of the people. These are his words: "Where in the world is there a country that presents greater opportunities for constructive work or which needs it more than China. We speak of the New

PRIMARY BUILDING IN CANTON, ERECTED IN PART BY FUNDS FROM THE CHINESE. THE GOVERNOR SENT NEARLY $1,000. ANOTHER BUILDING IS BEING ERECTED.

China not because of any great changes in the appearance of the country, for the villages, towns and cities of this country are little different to-day in outward appearances from what they were decades ago. China is new internally rather than externally. The nation has experienced a change in heart and mind. China of to-day is receptive to the lessons of Western civilization. The abolition of the three-legged essay, the persistent call for a representative constitutional government, the anti-opium campaign, the development of the native press, the growth of nationalism, and last but not least the development of modern education,—these are the forces that proclaim New China."

"China is receptive to-day," but she was not in the past. She is ready to learn from others and understand the good of Christianity in meeting her needs. She is not ready to break with the past and inaugurate a reign of terror, but rather to ingraft her ancient civilization on to the good of the new and adjust the wonderful ages of her long past to the throbbing life of the present. She is willing to consider sincerely and sympathetically the power of Christianity to help in this transition. China is not anxious to excel in the arts of war or conquest. She much prefers that quiet, peaceful life which has characterized her long history. We can be thankful that she does not aspire to greatness as the nations of the West and Japan have sought to determine greatness in the arena of war.

Many believe that China presents the greatest opportunity Christianity ever had. I am glad to give a number of reasons why the present opportunity is one of surpassing importance to all the world. What are the main reasons?

1. *The Attitude of the Leaders to Christianity.* Where and when did we ever find a nation with leaders like the Chinese so friendly to Christianity? The president giving funds with many of the governors and leading men in all lines of development to the missionary enterprise and giving receptions and dinners in honour of the ambassadors of Jesus Christ. Christian workers throughout China, where they are really helping to solve the nation's problems, are held in highest honour by all classes. These leading men are not accepting Christianity hastily, but are giving it a careful consideration and weighing its power and value in relation to their needs. We are glad they are considering the realities of Christianity this way.

We are aware that change and restlessness characterize all countries just now, but not in that wholesome way which we find in China. Of course the Chinese leaders are not all great men or seeking the nation's good, but we find many who are, and this gives us great hope that in the end the better element will prevail and make a New China wherein righteousness and order will dominate. The change and outlook in China are greater and more hopeful than anywhere else just

now. Many ups and downs will come, but the general trend at this time is most hopeful. The future depends on strengthening the constructive wholesome elements which Christianity always seeks to foster.

2. *The Greatness of the Task Adds to Its Importance.*

The heavenly Father must look on all souls as of infinite importance. Greatness in His sight will not be determined by barren lands, fertile fields, beds of material wealth, but in the number of precious souls. The importance of any task with Him surely is decided by the number of endless lives involved and their needs. Judging the Chinese this way, we see how important must be their evangelization.

Every fourth person in the world is a Chinese. Not only is this true, but the Chinese people in moral, ethical and religious ideals influence many more people than their own. Their power in these things has had a wonderful influence over the Japanese and the other neighbouring countries. The destiny of the Orient where over half of the human family lives is certainly largely bound up with the Chinese. In the "Commercial Handbook," from which I have quoted so often, we have these significant words: "The greatest single factor in the Far East is China, which possesses a territory more extensive than that of the United States and a population nearly four times as great.

The entire population of South America is only one-seventh that of China, whose people are homogeneous and civilized." Take all the peoples of North America, South America, England, France, Spain and Germany and we would still have less than we have in China.

Some people would say the Chinese are not civilized and cannot compare with the Anglo-Saxon or Western nations. We are not judging as the Father does. It is true they are not advanced in the arts of war and commerce and the modern sciences, but dare we say any longer that these are necessarily in their destroying and blasting powers, as are often used in our present civilization, a great step forward? These material things are important as they are properly related to the eternal things of the kingdom, but used so lavishly as they are so often done for selfish pleasure to the weakening and destruction of the nobility of the physical and spiritual in man, they often become a curse. We hope that in New China the best of our civilization, as true Christianity has made possible, will guide and dominate, and then their numbers and natural resources will count for the good of the Orient and all the world. In this is a nation's greatness.

3. *China's Relation to Potential Nations.*

We are inclined to think that China is disappearing whereas in the West new nations are dawning with endless possibilities. This is true as

to the West, but none the less true as to the East. A student of Oriental questions says that in the islands to the south and east of China there is room for many great nations. These islands are almost wholly undeveloped. This student says that a number of these islands could support nations with populations from fifty to one hundred and twenty-five millions. He estimates that in these many groups of islands there could be supported a population as large as China now has and be supported far better than her present population. From the great centers of life in China there are pouring forth into these islands many of China's best sons and daughters who will develop them to the highest point of efficiency. New worlds—nations—are in the making in this section as well as in the West, and the virile race of the Chinese and Japanese will make these fertile lands blossom as a garden. In reaching China with the gospel we are determining the civilization of these new nations.

4. *China's Location Adds to Her Importance.* She is the key-nation of the Orient as to location. She has been the inventive people and the leader in moral ideals for the Orient. There is no reason to believe this will not be true in the future, as in the past, if Christianity is given a chance to purify and adjust these ideals to present problems. The Chinese have the character and the endurance to make one of the greatest nations in the world in

all that makes for the world's good. She needs only the unselfish ideals of the world's Saviour rightly related to all problems of her own life and the world's needs. She will then be fitted by nature, by position, and innate power and worth to give to the Orient and the world heaven's greatest blessings of peace, good-will, and service which all lands so much need at this time.

If we are wise in this our day, we will use every material and spiritual blessing of our culture and civilization to give the liberty and power of the gospel to these people at this critical hour of transition from the old to the new. For us to selfishly hold on to the material wealth or seek to save ourselves with worldly ease and vanishing pleasure and fail to give them the gospel in all its pristine purity, beauty and power, we will make the tragic mistake of all history and be unworthy of the matchless trust which the Master has given us in the treasures of the gospel of the Son of God and Man. I hope we will see the importance of the opportunity and use all our talents in life and money to buy up the inviting fields to the endless glory of the Father and the whole human family's needs.

## XXI

## THE CHINESE AND THEIR APPEAL TO THE VOLUNTEER

AS we see the importance of giving the gospel to the Chinese for their as well as the world's sake, we realize the great need of suitable and adequate labourers who will give their lives to the Master to make this possible. This should be done with all possible haste. Mr. Arnold, in his closing words in the "Commercial Handbook," bearing on this phase of the question, gives this message (The "Handbook" has just been published by the United States Printing Department, Washington, D. C., where these words may be seen): "In fact, China has, during the next few decades, to be made over—rebuilt as it were. It is difficult for the human mind to conceive the extent of the developments that must take place in China during that process, so tremendous must those developments be. The Chinese people are now receptive and desirous of embracing all that the West has to offer; thus one may say that the country is at the threshold of a renaissance which within a few decades will transform it into a society entirely different from

that which exists to-day. The extent to which American standards and ideals find a place in New China will depend in a large measure upon the interest that Americans now take in furthering their relations with the people of their sister Pacific Republic. The United States already has an advantage, in that its relation with China during the entire stretch of its history has been such as to command the admiration, respect, and friendship of the Chinese people."

The Chinese everywhere say we are their old and tried friends, and they are looking to us to help. We have never wanted any of China's territory, no special privileges, always advocated fair dealings in diplomatic relations, wanted nothing more than actual expense in the Boxer Uprising, and eventually returned much of this; we helped to put down the coolie slave traffic and opium curse. We stood against and, no doubt, prevented the partitioning of China. These things have won the confidence and friendship of the Chinese which they will be slow to forget.

This confidence and friendship ought to be used for the people's permanent good. American commercial interests are using it for all it is worth commercially. This is seen in the millions of cigarettes reaching there from here every month, boats of Standard Oil products, American tin goods in immense quantities, "fifty-seven varieties," patent medicines, sewing machines, elec-

HEAD OF POLICE IN CANTON, A GREAT FRIEND TO THE MISSION WORK.

C. Y. HUI, FROM SOUTH CHINA, NOW COMPLETING HIS THIRD YEAR IN RICHMOND COLLEGE, VA.

trical goods, railroad machinery, outlawed American liquors, etc., etc. Some of these things will help, but many will not—even harm; yet they are being rushed to the friendly markets. Many of the well trained young business men are going to sell these products—going from our Christian schools and homes. They see the great business career waiting them.

What will the volunteer do about the situation? Will we be satisfied to let the worst forms of our civilization outrun the best we have? Christianity is able to mould the situation for their eternal good, but men and women must be ready to reveal Christ. Never in all the world has the volunteer such an opportunity to guide a nation of friends unto the Master. We have the nation ready to be guided by friendly and unselfish workers, great leaders in potential powers need to be trained to help, and the old order crumbling to make way for the "highway of righteousness" in Christ Jesus.

Here we have a people of virgin soil, not burnt over as in Europe and South America with holy names and vain forms of depleted Christianity. We have the unusual opportunity to lay the foundation and build a new structure for our God. All these countries are in dire need of the original gospel, yet the conditions are not the same as in China.

China appeals to the volunteer not only by the greatness of the task, the number and kind of the

people, crucial importance of the transitional period, but she appeals to us by her great need, the utter inadequacy of the present force trying to cope with the situation. The gospel is the only hope, yet we do not have the necessary workers to give them this gospel. We were horrified at the waste of human life in Europe and felt ashamed when our young people hesitated to give their lives to stop the conflagration, yet there are more people who die every year in China without the gospel of hope than were killed in action during the entire war in Europe. This is all the sadder by reason of the fact that our Christian people can hear about this situation in China and not be moved to hasty action to prevent its continuation.

We must look to the volunteers of North America to give the gospel to the Chinese people. Europe looks in pity upon the flower of her young manhood mouldering in the graves of wrecked nations. Through the Providence of our God we have our people mostly remaining strong and able for service in the conflict of our Saviour. While the reconstruction of devastated war-torn Europe continues, we must furnish the bulk of the money and men to give the Saviour's message to China. Will our volunteers see the responsibility of the hour and respond to the call of China and go on Christ's joyful errand of peace and victory to the perishing millions? The world history's crucial hour and Christianity's supreme need and oppor-

tunity seem to have focused upon the American volunteer. Is he ready for the task?

We have heard considerably about China and wonder if her needs are not very well met. We have hardly begun the work. She is the most neglected mission field in the world considering the number of people and the workers we have, both foreign and native. In a recent Chinese Year Book we gather this information:

| | | |
|---|---|---|
| Missionaries per million of population— | Africa, | 39 |
| | China, | 18 |
| | India, | 17 |
| | Japan, | 19 |
| Native workers (in some respects more important for a nation's conquest)— | Africa, | 213 |
| | China, | 49 |
| | India, | 124 |
| | Japan, | 54 |
| Communicants per 10,000 of population— | Africa, | 53 |
| | China, | 8 |
| | India, | 18 |
| | Japan, | 14 |

Comparing these three tests we find that China is the most neglected mission field by far and Japan is next. There are many reasons why she should be the neglected nation, yet none of these will excuse us now in the face of her changed attitude and readiness to hear the gospel.

They are indeed our brothers for whom Christ died as well as those nearer us by racial ties or territorial location. These brothers will welcome

us if we go to them in the spirit and purpose of the Saviour and our hearts will be bound together forever in union with Christ. Their appealing needs and dire distress will make our coming all the more welcome and appreciated as they find the blessings of the world's Saviour. Jesus called us, as He did Paul and his comrades at Troas, through the cries of neglect and need. Through these voices never yet heeded we ought to gather assuredly that the Lord is calling us to preach the gospel unto them.

I find that some make the excuse of climate, difficulties of learning the language, lack of a definite call. The climate is like all great countries, varied, yet among the best in all the mission fields. The language is no insuperable barrier. None of these things should move us. Did not the Master call us all to go and disciple the nations as He left for the Father's throne? Has this command ever been revoked? Why wait for additional call? Do not the fields of greatest need and where the helpers are less adequate make the strongest appeal to us? Would not Jesus have us there if we are fitted by nature and training to render good service? In the light of these facts every volunteer ought to give himself absolutely into the Lord's hands to be used in China or elsewhere to make these countries His kingdom as He may guide.

## XXII

## THE CHINESE AND HOW TO MEET THEIR NEEDS

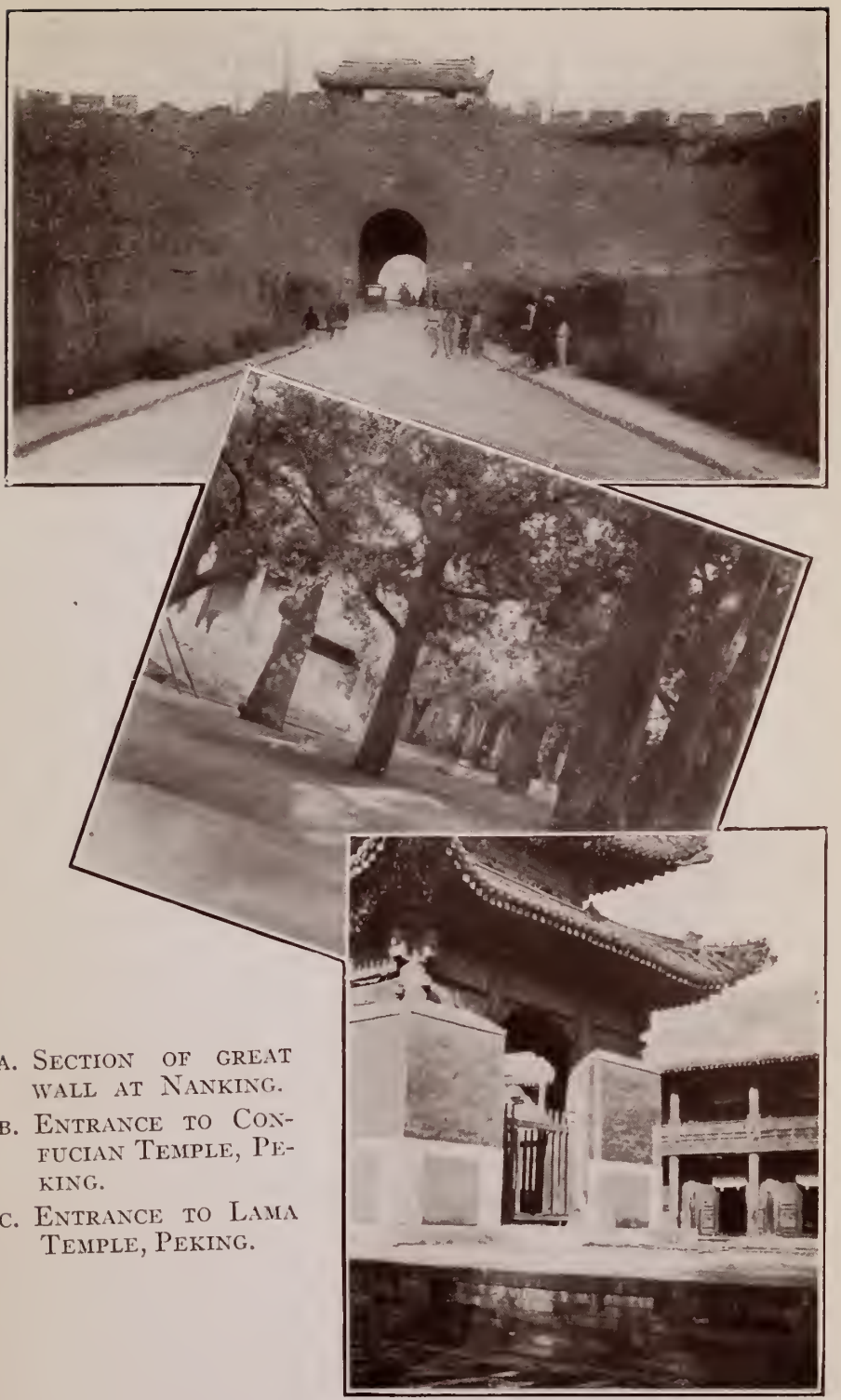
THERE is going to be a new China, the chaotic forms will take life, the plastic conditions will be crystallized, the waiting hearts will be occupied. The good seed must multiply or the pernicious weeds will choke the tender plants. The ripened fields must be harvested or the decaying grain will destroy the opportunities. Life from above must fill the anxious hearts or life from beneath will make its way and determine the future. What will be the permanent outcome?

We must answer this question in our relation to their present needs. We cannot shirk the responsibility if we would. They have placed their destiny in our hands through the good hand of our God to bless. The Lord of the harvest field has made fertile the fields and prepared us to do the sowing and the reaping. Just how are we to meet their needs in the most effective way?

It is too commonplace to say that Western culture apart from Christianity may hinder rather than help. Culture they have which has grown up natural to their environment. To mix this with

Western culture, we may find the last stage worse than the first. The tendency of our own civilization as seen in fashions and amusements hangs heavily upon the hearts of those who look to Jesus for life's ideals. Our hope for China and the world is not in Western culture or civilization, as powerful and attractive and helpful as some phases of this is.

We place our hopes entirely in Jesus Christ. He has given us the message and life from the Father. We must give the Chinese the gospel. Not an attenuated gospel, not a lopsided or mutilated message, but the full redemptive gospel. This ought to be made very tangible in sympathetic deeds and practical lives wrought out in their midst. The fact that they have never heard and are wholly dependent on what we give them adds responsibility to us who are chosen to go to them for the first time. The eternal verities applied to all needs and conditions should be our chief concern and will give permanent results. The new leaders of reform in China are watching the results of Christianity in their country's needs. They will decide their relation to it by what we can do to meet the social, economical, industrial, political, religious needs. We must not disappoint the leaders by failing to apply the gospel as our Lord did to meet all the people's needs by first making the tree good and then sending forth its leaves of healing. I fear we have failed too



A. Section of great wall at Nanking.

B. Entrance to Confucian Temple, Peking.

C. Entrance to Lama Temple, Peking.

often in the West to do this and have brought the reproach of so many upon the present forms of Christian work. We must not repeat this in the great mission fields, and especially in China and the Orient.

I wish to quote again from Mr. Arnold though part of what he says is somewhat personal: "I have your letter of April fifth and am glad you have met with much encouragement. I am not surprised in this for the Chinese everywhere will encourage missionary effort if only it meets the needs of the environment in which it seeks to work.

"China is now emerging from a medieval agriculture, commerce, industry and government into a modern organized society, and its great demand to-day is men capable of leading its people through this very trying transitional period. The call is for men of initiative, men of character, men educated to understand the demands of modern commerce, agriculture and industry, men capable of sacrifice and service and who can inspire others to service and sacrifice.

"China is primarily agricultural and will remain so for some time to come, but China needs to adopt what the West has learned in agriculture during the last century, if China's agriculture is to support the needs of New China. Is not Christian leadership needed in aiding this momentous change involving as it does the welfare of four-

fifths of the entire population, and how can Christian leadership be made effective if it does not understand the problems with which the people have to contend and be a factor in aiding to solve these problems?

"Similarly in industry, in commerce, in education, in social and civic activity. Bear in mind also that the New China will fall far of the mark of its potentialities, in fact will be most disappointing, unless the Chinese woman is elevated to the position which she should and is capable of occupying in the new social order. She will have much indeed to do with the moulding of the New China. The work among the women is vastly important and here also needs leadership."

Mr. Arnold furthermore says the great need is the right kind of leaders from the home churches. It is interesting to note these helpful words from a man who sees the problems as a whole and has given sympathetic concern about mission work though he is the American Commercial Attaché at Peking. I am sure that every close student of Chinese problems whether in the mission service or that of our government realizes the importance of what he says. The outcome of the situation and the future destiny of the millions in the Orient depend on the kind of mission leaders we send. They need to be men of large vision, capable of adjusting themselves to the situation, willing and anxious to give their lives whole-heartedly to

solving the physical and spiritual problems of the masses.

I am led to think if our home churches were to follow the example of the church at Antioch and wait upon the Lord in prayer and fasting, teaching and winning the lost to Christ as their chief reason for existence in this world, the Holy Spirit could say separate unto the work leaders worthy of the task awaiting God's people in the Orient. The Church and the Holy Spirit could send these forth, as in the case of Paul and Barnabas, to turn the tides of history for great nations for all time to come. The situation in China undoubtedly calls for the great leaders in the churches, but the churches must enter fully upon the Lord's world program before these leaders will be "thrust out" clothed with all power to do His work.

In a brief discussion like this I cannot go into detail as to how the missionary can help in solving the problems of the masses. I will mention one incident that will be suggestive of the many ways the earnest labourer will study the situation and make the adjustment—contact—so as to reach the people with the gospel in the most effective way. While in Tsinanfu, Shantung Province, I visited the Institute conducted by an Englishman, Dr. J. S. Whitewright. In this Institute he seeks to reveal the progress of the Western nations and the enlightening saving power of Christianity to the

individual and society by attractive informing pictures. Modern education, hygiene, government, church life, etc., are told to the streams of visiting people every day by these objects and pictures. The world's industrial and commercial and agricultural centers send the results of their work to this institution for exhibition and use.

Large buildings are given up to its work. Religious services and everything is done to win men and women to Christ and all that is good in our civilization. All classes are encouraged to come without cost or hindrance any time during the day. I found that the highest officials in the province as well as the common coolie were delighted with the Institute and were willing to help in its upkeep. Dr. Whitewright estimated that the number of visits last year would be 600,000, and the number is constantly on the increase. The whole of North China has been influenced by such an enterprise which is costing the home board but a little—expense borne mostly by the Chinese. This is done by free-will offering as the lover of the people may desire. Such and many other kinds of institutions could be established all over China and supported by the people with our help in opening the work.

Christianity is equal to the situation. If we will but be true to its realities adjusted to all conditions and problems, it will solve the needs for the present and all time to come.

## XXIII

## THE CHINESE AND THE WORLD POLITIC

THE Orient and the Occident cannot be separated in the world politic any longer. We are one great family and must be alive to each other's heart-throbs. The age of commerce, steam, electricity, aircraft will break all barriers and throw us together for woe or for weal. In every line China will count more and more in the reckoning. Mr. Chi Chin Nieh of Peking Chamber of Commerce said the other day to a group of Americans: "If you want to develop the Chinese as buyers, you must help develop their industries. You in America spend more than fifty dollars each year for clothing per person, while we in China spend only one dollar. If we could increase our buying power to two dollars, we could take the entire output of your New England mills. Such are the enormous possibilities of the Chinese market." Commercially China is bound to affect the world greatly.

She will also affect the political life. This can be easily seen. The center of militarism has

shifted from the West to the East. China and the world are greatly involved in the growing militarism of the Orient. The heinous growing octopus is rising, as it were from the sea, and reaching out and organizing in such a way to become easily a world menace. Enlightenment, modern advancement in material things, unified and thoroughly organized with the natural resources and the splendid man power of the Orient could become the "peril" of the world's peace. If China is not moulded by outside militarism, but given the noblest ideals of world service, we do not fear the outcome; but should the forces of righteousness and salvation, which we have in Christ, remain indifferent or weak-hearted in the present crisis, we cannot foretell the outcome to the world's peace and usefulness in all things that are worth while.

The conflagration that may be possible will not come if we give the Chinese the ideals of Christ our Lord. They have been a peace-loving people, yet among the greatest warriors when once aroused. Their possibility for evil or for good in the world politic is indeed worth our most serious consideration. In this question of government and militarism it behooves us to lend our aid to the forces that will help reconstruct China on a Christian basis.

In questions of disease and hygiene we cannot look lightly upon China in her relation to other

nations. Some of the physicians in the Orient maintain that the influenza germ is very closely related to the pneumonic plague, and that the world's scourge of "Flu" of the last few years, taking away many more lives than the war, had its origin in China, immediately following the pneumonic plague outbreak of North China. The natural habitat of plague and cholera is in China and India. We are having to spend great sums of money to protect our western and southern coasts against these diseases. We cannot permit the Orient and especially China to be sick and we remain well. We must suffer together and rise together if we are willing to be brothers in reality. We must be brothers in the world's problems, hence it is far better to be mutually helpful.

All other questions are directly or indirectly bound up with that of religion. In this we cannot be separated. China will influence the world politic. Many of the modern cults casting their shadows on our own homes at this time are nothing more than certain heathen religious ideas taking root and adjusted to our people. They are seen with their developed fruitage in China. These cults are deep-rooted in the very life of the Chinese, and they will find rootage—as they are now doing—in the shallow religious life of so many of our people. We go to the Pacific coast where Oriental life has influenced our people most and we find these cults flourishing. Stalwart, true

Christianity need never fear, but Christianity in name so often seen in too many churches will not conquer such evil forces. We need to give the Cross all its realities and power in truth and life if we are to conquer false religions and prevent Oriental cults from rising with their baneful influences in our own lands of the West.

We can readily see that in revealing Christ in all His saving power, we are not only helping the Chinese, but the world. We indeed are one family. Christianity must conquer all or all will suffer in the wake of our failure. With unspeakable joy and confidence I know that He is King of kings and Lord of lords and will conquer the forces of evil as we give ourselves to His world program. We shall need to deal with individual and international questions as Christ would have us to if we are able to cope with the many questions in China as these bear on the world politic. This was ever in the dreams of the prophets and the Son of Man when He dwelt in our midst. Should it not be in the heart of every believer in this our day? Then we will help China make her contribution to all questions of the world politic in the most wholesome way.

## XXIV

# THE CHINESE AND THE KINGDOM OF GOD

JESUS as He left His disciples to return to the Father spoke this message: "All authority hath been given unto me in heaven and on earth, Go ye therefore, and make disciples of all the nations." Paul, in a letter to contentious believers desiring position of prominence, says: "That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth." He also wrote a letter to new converts, who were mystified by the cults of their day, in which he says: "And through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens." The heavenly messenger, direct from the risen and exalted Christ, speaking to the Apostle John in the darkening hours of the terrible Roman persecution, gave these hopeful, comforting words: "The kingdom of the world is become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever."

These words point to the time when the powers of the world will be subjugated to the "Lamb that was slain," and He shall reign supreme.

None can doubt that the world's Saviour had China in His plans of conquest as well as the nations of the West. The same sun that shines in our country lights up the fields and mountains of China; the same stars bedecking the heavens in our land are recognized in China as the friends of our childhood; the silver rays of the moon we love so well in the summer nights in the West appear even brighter in the Orient—these all are from one common mind and for all. Even so are the blessings of the Son of God to all who will accept them. He is their Elder Brother as well as ours. We have no blessings from the Father that are not suitable or were not meant for the Chinese.

We rejoice to report that they are recognizing Him as their Father. Prejudice to the missionary is disappearing and the good things the Father has in store for them are being seen. The friends of the kingdom from all lands have helped to put down the curse of opium, foot-binding, coolie slave traffic, bad diplomacy and encourage self-respect and independence from outside pressure, freedom from the binding traditions of the past, and turning their hopeful lives to the giver of all power and wisdom for every time of need. As the results of the good seed of the kingdom new hope and new life are filling the hearts of many

young men and women. These are seeking to have new bodies, new conditions, and a new nation for the good of all. A young army is forming with these happy aims.

The labours of the past add hope to the present kingdom movements. Many have suffered and entered on rest, but from their persecution and arduous toils a brighter day is dawning for the sons of the kingdom. The trials are not all over, for still persecutions in the family and in the clan are often rampant, but there are signs of better days just ahead even in these things. However, we see that the sufferings of the past are not in vain. The type of Christianity has come out of these that give us our greatest hope. The missionary of world conquest longs to see a better type of Christianity so that our Lord's kingdom may have a fair chance in the affairs of men. As yet it never has been given a fair test. The purer the type the stronger will be its conquering forces. If Jesus had absolute freedom in the hearts of His children in our own country to do as He pleases with their lives and possessions, He could hasten the coming of His kingdom in China. The faithful whom He has called from among the heathen —choosing a people for the Lord—would add their lives to ours and we would speed the day when all should know the Lord from the least to the greatest.

The disciples of the Lord the world over need to

understand the importance of the present condition of all forces in that land. All the past has made possible the present and the present must determine the whole future. The plastic restless condition of the rising nation with such marvellous man-power and unmeasured natural resources plead for the soldiers of the Saviour to use all efforts to mould the situation for our God. The kingdom the world over is greatly influenced by the results of the conflict. Desultory battles we have had along the coast and in the increasing centers throughout the nation, but we are now entering into trench warfare—a siege of conquest that must reach the little towns and hamlets the nation over, and make known to all the people the good news of the kingdom.

I believe the immense amount of material wealth in our country, the wonderful culture of our schools, the magnificent structure of many of the home churches, the aroused conscience of the Christians of all sections in questions of world import and their brother's need regardless of place or colour, have prepared us to unite all efforts and center all action on these great mission fields. If we will consecrate all our material and spiritual wealth to this holy task, we like David will serve our generation and those to follow according to the will of God, and make our contribution to the kingdom of God in all non-Christian lands, and what is best for the Father's kingdom anywhere

in the world will be best for it in China. All our material blessings as well as spiritual may be in vain to us and the kingdom if not related properly to the kingdom's needs where the battle is most terrific and the siege warfare most important.

What I have written will be in vain if I have not been able to show that the battle for the kingdom forces in China seriously affects the kingdom the world over. If we realize this and understand the supreme importance of the present transitional period as it bears on the peoples of the Orient and the world, I shall rejoice. In what I have written I have drawn from all sources for my information in order that the situation may be revealed to us by the official, the business man, the teacher and the missionary. This I have hoped would give an unbiased revelation of the exact condition we are now facing and will encourage all followers of the Master to contribute to the utmost to buy up the situation for our God.

The task is so immense and fraught with such endless possibilities for the kingdom of God, all His children should be doing their best to meet the needs of the hour. To let this transitional hour pass and not mould the nation for the Saviour, we shall never be able to labour with as hopeful results in all probability again. Nations in their making have their adolescence, as well as individuals, and during this time in all probability their destiny as a kingdom force is determined.

Every student of China believes the nation is in this period. The time to labour for endless results is now. The group of Christians, who will hesitate or let home or other duties prevent them from helping to mould the situation for our God, will be recreant to duty and unworthy of the blessed trust and honour of the gospel for all the world. We will be handling lightly the eternal realities of the divine message which China and all the world needs.

May our common Lord guide us in our relation to the Master in His plans of conquest for China and the world and enable each one to see his duty as this bears on China and the world, and then may the Spirit of all truth and wisdom and strength move each heart to perform well his task in making all lives and all deeds bring on His world reign according to the will of the Father.

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# MAP OF CHINA

SHOWING THE

DISTRIBUTION OF THE MISSIONARY BODY

IN 1919

CENTRES OCCUPIED

- With 1-5 missionaries
- With 6-15 missionaries
- With 16-25 missionaries
- With 26-50 missionaries
- With 50 or more missionaries

CITIES WITHOUT FOREIGN MISSIONARY RESIDENTS

- Hsien cities
- Ting cities
- Chou cities
- Fu cities

Railways in operation

Railways projected or proposed

Grand Canal

The Great Wall

Trade Routes

TONGKING

FORMOSA

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